

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, OCT. 25, 1917.

NEW SERIES VOL. XIX NO. 43.

"Prohibition in Mississippi" covers a century of anti-liquor legislation in Mississippi.

"Prohibition in Mississippi" is a distinct contribution to Mississippi literature. Be sure to get it.

Virginia Baptists propose to give this year \$100,000 for Foreign Missions. That is more than they were asked and one-seventh of the total.

Rev. L. E. Gregory, clerk of Sunflower Association announces that the minutes of the last meeting have been mailed to the churches represented and should be called for.

Dr. Preston Blake has resigned the care of South Side church, Birmingham, and accepts the call of First church, Newport News, Va. He goes back to his native state after many years in Kentucky and Alabama.

The city of New Orleans is said to have had the largest and worst "restricted" district in the South, covering thirty blocks and housing 3,000 denizens of the underworld. But the army and navy requirements are now said to have compelled its breaking up.

Rev. Thomas Spurgeon died in London a few days ago. He was a son of Chas. H. Spurgeon and for a while was his father's successor in the great Spurgeon Tabernacle. He had been in poor health for several years, spending a part of his time in Australia in an effort to recover.

No Mississippi library, whether private or public, is complete without the latest Mississippi book, "Prohibition in Mississippi." It is written by Dr. T. J. Bailey and contains the last word on the prohibition situation in our state. It is on sale at the Baptist Record Book Store, Jackson, Miss.

Brother H. M. King expresses his thanks to those Woman's Missionary Societies which have generously responded to his appeal for help at the Mississippi Baptist Hospital. The society at Lyon sent in \$100, and many others gave promptly. As gratitude is a lively sense of favors to come, he is also grateful to those who are going to contribute.

From an exchange the following figures are gotten as to the church affiliation of Congressmen: Methodist, eighty-two; Presbyterian, fifty-seven; Episcopal, thirty-one; Baptist, twenty-six; Roman Catholic, twenty-four; Congregationalist, twenty; Christian, twenty-one; Lutheran, nine; Unitarian and Dutch Reform, four each; Protestant Episcopal, three; Jews, three; Quakers, two; True Life Church, Mennonite, United Brethren, Christian Scientist, one each. There are ten who claim no religion at all.

The name of the new training school for Christian workers located in New Orleans, according to the president is "The Baptist Bible Institute." Dr. DeHent writes, "We are to get the Sophie Newcomb College property as the permanent home of our institute; thanks to the Home Mission Board, the Sunday School Board, the Mississippi and Louisiana Conventions and others. Cannot get use of buildings until next summer. A quarter million dollar property and inestimable traditions for \$100,000.00 on good terms. The institute will begin January 2nd, 1918, in Coliseum Place Baptist church. Fuller announcement later.

## ORPHANAGE FREE CARS.

We call attention this week to the list of free cars for the Orphanage and trust that all churches along the line where these cars will run will take notice and arrange for all collections of goods to be at the nearest depot on the day before the car will run. These cars will pick up all donations of every kind and deliver to Jackson free of charge. Let our ladies have their boxes ready and the brethren have all kinds of farm produce, including velvet beans for cow feed.

The car on the G. & S. I. will leave Gulfport November 26th, lie over in Hattiesburg Nov. 27th, leave Hattiesburg Nov. 28th.

N. O. G. N. leaves Gwin Nov. 20th.

N. O. & N. E. leaves Picayune Nov. 22, Hattiesburg to Meridian Nov. 23rd.

M. & O. One for the Baptist and one for the Methodist leaves Corinth to Artesia Nov. 19th.

M. & O. Columbus to Meridian, Nov. 20th.

M. & O., south, leaving Vinegarbend to Waynesboro, Nov. 22nd. Waynesboro to Meridian, Nov. 23rd.

N. O., M. & C. Walnut to Newton, Nov. 19th.

I. C. Hernando to Grenada, Nov. 20th.

I. C. Lamar to Grenada via Water Avley, Nov. 20th.

I. C. Grenada to Jackson, Nov. 21st.

I. C. Aberdeen to Durant, Nov. 28th.

I. C. Osyka to McComb, Nov. 27th.

I. C. McComb to Jackson, Nov. 28th.

Fernwood and Gulf, Nov. 26th.

Y. & M. V. Clarksdale to Yazoo City via Greenwood, Nov. 30th and Dec. 1st.

Y. & M. V. Tutwiler via Moorehead, Yazoo City, Nov. 30th.

Y. & M. V. Clarksdale via Shelby, Leland, Vicksburg, Harrison, Nov. 30th.

Y. & M. V. Natchez to Jackson, Nov. 30th.

All of these cars except the car on the M. & O. Corinth to Artesia, will be joint cars, carrying donations for both Baptist and Methodist Orphanages.

We hope the people will acquaint themselves with the time of the running of these cars. Ask the county papers to publish the dates of the cars and urge all people who want to help the orphan children to have their goods at the nearest depot on the lines on which the cars are to run, the day before.

It will be well to arrange for some friends to be at each depot when the car comes to help arrange the goods in the car as the railroad labor will be scarce, and it may be that many things in the car will have to be re-arranged to make room. I shall be glad to give further information if needed.

With hearty good wishes to all our friends and assuring you of our genuine appreciation of whatever you may give, I am,

Truly,

J. R. CARTER.

Many prominent churches have prepared a "Roll of Honor" consisting of their young men who are now in the army and navy, feeling the call to make the world safe for democracy. The First Church, Baltimore, has twenty on the list, the First Church, Medina, N. Y., has fifteen; the Third Church, St. Louis, has fifty-two; Green Avenue Church, Brooklyn, has thirty-five. It would be interesting to know how the record stands in our Mississippi churches.

Georgetown church has called Rev. A. S. Johnston.

The Sunday School lesson exposition was omitted last week and so we are publishing two this week.

If you are going to the Convention send your name to Mr. Herman Dean at Brookhaven. Tell him on what train you expect to arrive.

The place of meeting of the Louisiana Convention has been changed from Lake Charles to Shreveport on account of the aviation camp at Lake Charles.

of worldliness and selfishness and opens up a vision of world fellowship and communication in the gospel. One who puts the denominational paper into a home is speeding the coming of the kingdom.

The church at Cleveland recently ordained four new deacons, Brethren Strong, Merrell, Hardy and Armstrong. They also enjoyed a gracious revival in which Dr. Ray Palmer preached.

The people in Western Texas are raising the question of dividing the State that they may get a square deal, and the Western Evangelist thinks it would result in better work by the Baptists.

Bro. J. H. Lane as fellow-pastor in McComb writes of Bro. Whitfield. He has been here seven years and has done a splendid work; good crowds and good collections. Every phase of church work in good shape. He and his wife will be a blessing to any church. I hope the Lord may keep him in Mississippi.

Mr. Hermon Dean asks your co-operation in this letter: "Brookhaven, and in particular the First Baptist church, is looking forward with much pleasure to the meeting of the State Convention with us. It will be a great help to the local committee if all of those who are expecting to attend the convention, November 12th to 16th, will as soon as possible send their names, with the date and train upon which they will arrive, to the writer."

The Panama Canal when first undertaken by the French proved an utter failure and was abandoned as hopeless because it was said white people could not live in that climate. The conditions were such as to produce fever and decimate the ranks of the workmen. But when the United States government undertook it, their first objective was to remove the causes of fever and make it possible for the men to live and work under healthful conditions. It resulted in the destruction of the flies and mosquitoes in the canal zone and making it one of the most healthful places in the world. As a result the canal was finished triumphantly. This is not a news item; Oh no! much better than that. It is a parable which shows how all the work of our denomination is to be accomplished. The preparation for it is done largely by the denominational paper. It destroys the breeding places of suspicion and criticism, drains the miasmatic pools of ignorance, wipes out the poison laden flies of misrepresentation, cuts away the jungle



## TO THE PRESIDENTS AND FACULTIES OF OUR CHRISTIAN COLLEGES.

Beloved Fellow Workers:—

I take off my hat with respect and love for you, because of your position of honor and responsibility. Whenever I think of you, my heart goes out in prayer for Divine guidance. I realize that you occupy one of the most important, if not the most important, position in the Kingdom of our Lord. As I think of what your lives and teachings and ideals will necessarily mean to the students now under your care, I tremble with a sense of your responsibility and opportunity. The students now in your institutions will never be what they were before they entered and what you give them and what you do not give them will very largely make or unmake their lives, and through them you are moulding thousands yet unborn. As go our Christian schools, so goes, in a large sense, our nation, and through its influence, in a large way, the world.

But, beloved, I know that you know these things. I can only hope to stir up your pure minds by way of remembrance and to pray that you may realize a little more clearly your opportunity and responsibility. I am writing to beg that each of you will prayerfully put new emphasis on the scriptural and spiritual. This was designed in the founding of Christian schools. If there ever was a need for Christian education, it is today. If the ills that afflict the domestic, the social, the civil and the so-called religious world are ever cured, they will be cured by the Gospel of Jesus Christ. The philosophies of men have failed and will fail. It is only through Him that life and light and truth and righteousness can and will reign among men. "Godliness exalteth a nation." You teachers have our youth five days in the week for nine months in the year, and we preachers have them only a little while one day in the week. May God Almighty help you to realize your opportunity and responsibility. It is beyond words to express it.

I also ask that you consider the denominational claims upon you in these Christian schools. We might learn a lesson from our Catholic friends. They are mightily using their schools to further their beliefs. Starting figures might be given here.

As I have gone for nine years up and down among our Southern churches, I find a growing complaint from pastors and parents that in many cases their boys and girls return from college no more, if as much, intelligently interested in scriptural and denominational interests as when they left home. In some way our colleges are seemingly failing in this. Are they forgetting the opportunities here? There is a rapidly growing demand for the college that puts due and positive emphasis upon the scriptural and spiritual in denominational teaching. The state schools will not and cannot do this. Will you do your honest and prayerful best along this line? I ask it in His name and for His glory.

I beg all who read these words to join me in prayer for our Christian schools.

Yours fraternally,

W. Y. QUISENBURY.

## Education Commission

Having received more light I have concluded that it will not be many years before denominational schools will be a thing of the past in Mississippi. There are reasons for this conclusion. In the first place, many of our pastors do not believe in them. This is evidenced by their patronage of other schools by their lack of financial support, and by a lack of enthusiasm for the denominational school. In the second place, our Baptist people are not loyal to our schools. This is seen, as was known of the preachers in nearly all churches to a lesser or greater degree.

In the third place, the present indebtedness will swamp us unless the contributions are greater than they have been. Nearly \$80,000 drawing from six to eight per cent interest will use up the contributions as fast as they come in. For the past three years we have not paid all the interest on our indebtedness. And the longer a subscription runs the harder it is to collect.

If the Lord wants these schools to die I am perfectly willing. If our Baptist people want them to die, they will die. I do not believe the Lord wills the death of any of them, but that all should live. But even the Lord is dependent upon human instrumentality for the advancement of his kingdom. I believe that two-thirds of the Baptists of Mississippi are willing for these schools to die.

Now, this is not the note of a pessimist which I am sounding, although it may be a pessimistic note. As I said, "If the Lord wants them to die, I am perfectly willing." I shall be glad to join in their funeral and return with singing from their graves, if He wills their death. But it was not until such schools began to be established that woman began to realize her worth. If we want to go back to German bondage, let's let them die.

We still have many loyal and faithful ones whose bonds are as good as gold. Some are paying up in full, but unless the number of loyal ones increases our colleges are doomed to death.

I shall be with the First church of Hattiesburg the third Sunday in October. The fourth I go to Newton. I am finding many pastors who are opening their doors.

We thank the many who have recently paid.

R. B. GUNTER,  
Executive Secretary.

## The Budget Laymen Department

N. T. TULL, Superintendent

Do Not Wait—Do it Now.

It is about time to hear the usual slogan: "Do your Christmas shopping early." I would likewise say, order your budget supplies early. You will need envelopes. You will need the right sort of individual record books. You will have to know what sort of system you are going to use before you will know what sort of supplies to order.

We are recommending the "One Treasury Single Budget Financial System."

This plan yields to the highest degree of perfection as a church financial system of any that has ever been devised. If you adopt this plan in detail, you will want the single pocket envelope—not the duplex, or double pocket envelope. If you are in doubt where and how to get the sort of supplies you need, write to me for information.

When the State Convention meets in November the budget apportionment will be fixed for another year. The pastors should see that their churches are instructed on the budget system and committed to the plan before the convention meets. Then go home and immediately make up and adopt your budget for the coming year—organize your forces and be ready to join the other churches in a state-wide every-member canvass on the second Sunday in December. It can be made a great day for the glory of God and the advancement of the kingdom.

As I travel over the state I am occasionally shocked anew, as well as humiliated and grieved, to find that some church has been guilty of "misapplication of funds." I have reference to the practice of taking funds that have been given by the members of the church to missions and other denominational causes and applying them to the payment of pastor's salary, or some other home expense of the church. Such funds are trust funds and are not the property of the church, but should go without fail to the duly authorized agents of the causes to which they have been contributed. It is a serious thing to handle the Lord's money loosely.

The practice above mentioned will utterly cease when our churches form the custom of making monthly remittances of all funds given to denominational causes. The monthly remittance is a part of the budget plan. It is a conscience quickening plan.

If the pastors do not take the initiative in putting on the budget there is little chance that the churches will. No matter how capable and active the members may be, they are not going to assume the prerogatives of their pastor and leader.

The budget is a denominational program, and every pastor who aims to conform to the plans outlined by the denomination in Mississippi ought to put the budget in operation in his church.

Under the old methods most of our churches have a few "paying members," and those few are expected to finance every undertaking of the church. The budget plan proposes to make paying members of all. The enlistment value of the plan is one of its strongest recommendations.

Every pastor who expects to put the budget in operation in his church at the beginning of next year ought to organize his forces now and go at the matter intelligently. You court failure when you undertake to do a thing hastily and without due preparation.

People do not give to the support of the



Lord's work 'as the Lord has prospered them.' If so, the money would be coming in now until there would not be "room enough to receive it." People give according to their training and development in the grace of giving. The budget plan cultures the people in this important Christian grace.

The pastor who hesitates to encourage his people to missions for fear it might affect his own salary, would be afraid to put South Mississippi pine knots on the fire lest he might smother the flames.

The budget plan is the only way to prevent our churches from neglecting to support some one or more of the causes fostered by Mississippi Baptists. They do not mean to overlook them, but they just cannot reach them all by the method of special collections and special appeals.

It is glorious to see what a splendid success the Kentucky Baptists are making of the budget plan. Shall Mississippi Baptists do it less gloriously?

#### MISSISSIPPI WOMAN'S COLLEGE.

Sunday we celebrated State Mission Day in our Sunday school. Supt. Holcomb arranged a very interesting program and the Sunday school made a contribution of \$64.00.

At the opening of the session a number of unconverted girls were enrolled. Already three of these have professed Christ and have been buried in baptism. No better pastor for a college church could be found than Brother Green. His plain, straight-forward sermons show the way of salvation so that none may mistake it, moreover, he is a tither and more than practices what he preaches.

The photographer who spent last week taking pictures for the Annual, took a panorama picture of the student body. This picture is about six feet long and gives a clear, distinct picture of every student. We hope to exhibit it at the Convention.

Saturday afternoon several of the Sunday school classes of the Main Street church visited the college. They were entertained and served refreshments by the Mission Class leaders. They were especially delighted with the Dockery Home.

During the last week a campaign has been started against the wasting of food and leaving any food on the plates in the dining room. Last night the housekeeper announced that the tables presided over by Miss Morris and Mrs. P'Pool had a perfect score, not any waste whatever being reported.

Thursday night our Lyceum season was opened by the Croation Orchestra. Their program delighted a large audience.

Wednesday afternoon the Home Science department entertained the faculty with appetizing refreshments.

Prof. Holcomb has given B. Y. P. U. work

this week for two mornings at chapel and an hour on Sunday night.

Brother Hardin, of the First Methodist church, conducted chapel exercises Wednesday morning and gave the students a fine talk.

Secretary Gunter, of the Education Commission, preached at the First Baptist church Sunday. We believe that he is the right man in the right place and feel that his work is going to mean a great deal to our schools.

At this writing our little eighteen months old girl, Sue Bell, is critically ill at the Hattiesburg Hospital. We do not know what God's will is concerning her, but we are praying that He will let the little one remain with us.

J. L. JOHNSON.

#### LIBERTY LOANS AS MISSIONARY GIFTS.

J. F. Love, Cor. Sec'y.

Mr. Richard H. Edmonds, editor and proprietor of the Manufacturers Record more amply supplied than any other man in the South with facts concerning the wealth and increase in wealth of our Southern people, has been saying some very patriotic and some very Christian things concerning Liberty Loan Bonds. Mr. Edmonds sees the present marvelous prosperity of the South and the purchase of these Liberty Bonds as opportunity for Christian men and women greatly to relieve such a Christian enterprise as our Foreign Mission Board. The Foreign Mission Board is the greatest and most needy agency by which the denomination seeks to give the gospel of Christ to a lost world. The war has greatly accentuated the needs of this Board, and greatly enlarged its opportunities. We quote from Mr. Edmonds in the hope that many of our people will follow the example which a few have set and buy these bonds in the name of and for the Foreign Mission Board. The following are extracts from an editorial in the Manufacturers Record, Oct. 16, 1917:

"Buy Liberty Bonds' and endow religious and charitable organizations, should be a dominant thought throughout the country.

"If once the people of the whole country could be made to realize the importance of buying these Liberty Bonds with a view to contributing them to the endowment of religious and philanthropic activities, hundreds of millions of dollars might be raised for work of this kind to the good of the giver, to the good of the causes, and to the good of the nation.

"Liberty Bonds should be bought and given freely to the missionary organizations of the country, to the Red Cross, to hospitals, to schools and colleges.

"Every man who has in mind the possibility of ever endowing any of these institutions should now, to the utmost stretch of his financial ability or credit, buy bonds and use them for that purpose. Even if he cannot pay for them in full at present, he can buy them and pay for them out of future savings

and have them available for endowment.

"But millions of people could buy from \$50 to \$1,000 worth of bonds, and thousands could buy from hundreds to thousands to a million dollars' worth of bonds for endowment purposes.

"A Baltimore business man owns a small cotton farm in the South. He received word this week from his farmer that the crop had been sold for \$6,500. He immediately wired that every dollar of it should be invested through local banks in Liberty Bonds.

"Let every cotton grower in the South catch the same spirit and this section could itself take a large proportion of these Liberty Bonds, for personal investment, for endowment of missionary and other religious activities, or for contributions to their regular work. If a man proposes to give \$50 or \$1,000 or \$50,000 during the coming year to missionary or other religious or philanthropic activities, let him buy Liberty Bonds and make his contributions in bonds, for the churches and the missionary societies could use Liberty Bonds as readily as they can use cash.

"Let it not be understood that the advice which we are giving to Southern cotton growers is not urged with equal emphasis upon the wheat and corn growers and upon other farmers throughout the land. They are reaping profits proportionately greater than the cotton growers. Let them all use their profits, whether they be already in cash or in products raised, for the purchase of Liberty Bonds. If they have not sold their crops, their grain or cotton or other things can be available with the local bankers for credit on which to buy bonds.

"No greater curse could come upon this country than the use of these enormous profits for selfish ends or for the accumulation of money made in this time of war and out of this war, instead of feeling that this money should be dedicated in the uses of Christianity and humanity. Upon the highest utilization of this money rests the future moral and material welfare not only of the farmers who have produced it, but of the nations."

Have the bonds made to the Foreign Mission Board of the Southern Baptist Convention. If they have already been made in your name, you can transfer them to the Board, Richmond, Va.

#### WORK IN THE SOLDIER CAMPS.

B. D. Gray, Corresponding Secretary.

We are greatly gratified over the response for help in our work among the soldier boys. No subject is so full of tenderness, none that calls for a heartier response than for preaching to these men in the camps. Everybody is thinking about them, everybody wants to know when they are to leave for France, and everybody wants to do something for them. The Red Cross, the Y. M. C. A., the Woman's organizations, are all busy supplying their needs in the camps at home and providing for their wants in the trenches abroad.

Nothing is too good for these brave men who have vacated our homes and filled our

(Continued on Page Six.)



# The Baptist Record

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inserted free; all over these amounts will cost one cent per  
word, which must accompany the notice.

## EDITORIAL.

### UNTO HIM.

There is a lot of helpful truth waiting to be dug out of the prepositions and other small words in the Bible. Especially is this true when they gather about Jesus or the pronouns referring to Him. Occasionally they group about Him in clusters, as when Paul in Romans 11:36 says "Of Him, and through Him, and unto Him are all things. To Him be the glory." They gather about Him as the planets about the sun. There is hardly any more fruitful theme for a good sermon than a cluster like that, for in it is rayed forth His glory in creation in preservation and in consummation of the whole universe. But it is not about the others but the one phrase "Unto Him" that there is opportunity to speak in this brief article.

More than one good book has been written about the phrase "in Him" or in Christ, and it is an idea that runs through the book of Ephesians and prominent in other books. A. J. Gordon has a helpful little book on that subject, as has also A. T. Pierson which will well repay reading. But the one that heads this article is spoken of here because it is a neglected truth and the neglect of it is a great loss in our Christian life and worship and work. Let us see if we cannot set it in its right place in our thinking and in our program of work.

We have put the emphasis in our thinking and our praying on the obverse, not to say the opposite truth. We have dwelt upon the conception, "from Him." We think of Him as the author and giver of every good gift and perfect boon. We have thought of Him as the source of all things. We have magnified Him as the creator of all, and such He is. But along with that has gone the half concealed idea that we, His creatures, were the sole intended objects and ends for whom all this work of creation was designed. It is true that God had in mind all His creatures as beneficiaries, and His children as the embodiment of His gracious will, but it is further true that all of this looked to the honoring of Him and making everything tributary to His praise. We have put the emphasis on the prepositions "from" and "through" and

"in" and have neglected the other "unto." He who is the source of all things is at the same time the end of all things the one toward whom all things point, in whom all things shall finally head up. What is said by the Psalmist, "What is man, etc? Thou hast crowned him with glory and honor, thou hast put all things under his feet," has only partial fulfillment in man. "But we see Jesus because of the suffering of death crowned with glory and honor." He is the final recipient as He was the original cause. Anything short of this or different from this would fail of fitness and justice.

Now, as this is God's purpose from eternity, it should be ours. All things have been created through Him and unto Him \* \* \* that in all things He might have the pre-eminence." Others may be secondarily beneficiaries of our work and service. But in all it must be primarily 'unto the Lord.' To us there is one God, the Father, of whom are all things and we unto Him. Again, having foreordained us unto adoption as sons through Jesus Christ unto Himself \* \* \* to the praise of the glory of His grace. Our praying and our praise would be more according to His will if it were according to the patterns in Rev. 1:5, namely, "Unto Him that loveth us and loosed us from our sins, by His blood; and He made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and the dominion forever and ever, Amen. Let us keep Him in mind not merely as the source of blessing, but as the recipient and end of our labor and praise.

### BELIEVE THOU THIS?

This is the question which Jesus asked of Martha when they were on the way to the tomb of Lazarus and He told her that her brother would rise again. Perhaps to draw Him out to a more definite statement, perhaps she dared not believe that He meant an immediate rising from the dead, she had said: "I know he shall rise again in the resurrection at the last day." Jesus then proceeds to draw her faith more directly to Himself by saying, "I am the resurrection and the life. He that believeth on me, though he die yet shall he live; and he that liveth and believeth on me shall never die." Then He calls for an immediate and personal response of definite faith in a definite truth by asking: "Believest thou this?" Not all the truth in all the world, nor in heaven above has any power to help or heal unless it is believably accepted. Many people are greatly interested in truth in the abstract; they are fond of reading, of study, many of them are fond of hearing sermons. They have an immense satisfaction in acquiring knowledge or even in hearing various theories propounded. There is a sort of soda water exhilaration in rubbing the mind against new ideas or even old ones. Not knowing that this knowledge is of the sort that does not build up but puffeth us. The only truth that saves or strengthens is that which is taken in wholeheartedly and unreservedly. Of the Israelites in the wilderness it was said, the word of hearing did not profit them because it was united by faith

with them that heard. The word becomes effective, becomes a part of us and a power in us when united by faith with them who hear.

It is an intensely personal question, "Believest thou this?" The individual soul must stretch forth its own hand personally to appropriate the teaching. Do you believe, do you accept the truth that is taught? You must act for yourself, decide for yourself, choose for yourself and appropriate to yourself the truth in question. More than this, it is the acceptance not of the whole body of truth. It is not sufficient to say, "I believe in religion," it is not enough to say, "I believe that the Bible is true and is the word of God." The question of Jesus is, "Believest thou this? Do you accept this particular statement? Do you lay hold on this special promise? Are you able to appropriate as yours the particular truth that is now set before you? If not, you cannot be said to believe the Bible. Here is a definite statement; do you unhesitatingly believe this?

Martha made a wise answer, "Yea Lord; I believe that thou art the Christ, the Son of God, even He that cometh into the world." Full faith in Jesus, acceptance of Him, carries with it faith in all He says and in all the body of revelation which centers in Him. Having Him we have all things and abound. Jesus is the test. Whosoever believeth in Him shall not perish but have eternal life. "He that believeth on me though he die yet shall he live and he that liveth and believeth on me shall never die."

### CIGARETTES AND THE SOLDIERS.

There is a nation-wide movement to raise money to send tobacco to the soldiers, including cigarettes. We are in sympathy with all that ministers to the comfort and welfare of the soldiers. Many of them find consolation in the cigar or the pipe and derive no real harm from the use of tobacco. But the cigarettes is another proposition. Men inhale the smoke of the cigarette. The paper wrapper contains a dangerous poison that ruins the nerves the heart and the brain in course of time, and no very long time at that. The government is making great efforts to keep liquor away from the soldiers so that they may be fit to fight. The whole country is rejoicing in this new reform. But the cigarette can put the soldier out of commission quite effectually, especially the young soldier.

It is a mistaken kindness to furnish the soldiers cigarettes. A regular campaign to that end is on and it is worth while to call attention to it. Let us not make cigarette fiends of our young soldiers under the mistaken notion that we shall be making them comfortable. In the end we may make them miserable and useless. There are plenty of things that can be done that are worth while and wholly helpful to the soldier.—Baptist World.

One pastor of country churches has taken subscriptions to the Baptist Record, allowing the subscriber to pay him in country produce, he sending the money to the Record. Our hat is off. Are there others.



THE BATTLE-HYMN OF THE REPUBLIC

Mine eyes have seen the glory of the coming of the Lord;  
He is trampling out the vintage where the grapes of wrath are stored;  
He hath loosed the fateful lightning of His terrible swift sword—  
His truth is marching on.

I have seen Him in the watch-fires of a hundred circling camps;  
They have builded Him an altar in the evening dews and damps;  
I can read His righteous sentence in the dim and flaming lamps—  
His day is marching on.

He hath sounded forth the trumpet that shall never call retreat;  
He is sifting out the hearts of men before His judgment seat;  
O be swift, my soul, to answer Him; be jubilant, my feet—  
Our God is marching on.

In the beauty of the lilies, Christ was born across the sea,  
With a glory in His bosom that transfigures you and me;  
As He died to make men holy, let us die to make men free—  
While God is marching on.

WINTER THEOLOGICAL SCHOOL.

From the prospectus printed by the committee we have the following facts about the schools for preachers and other church workers, to be held in January at Sardis, Ackerman, Sumner, Corinth, Winona, Hattiesburg, Brookhaven and Newton:

These schools were recommended by the Baptist State Convention at its last session and ordered by the Convention Board at its meeting in December, 1916.

Rev. T. J. Moore, State Enlistment Field Worker, has been placed in charge of these winter schools as superintendent.

In conference with Dr. J. B. Lawrence and the other field workers, he has fixed the dates, engaged the faculties, made the schedules and appointed the places for the schools.

Here are his announcements:

There will be eight of the schools, so distributed over the state as to have one within easy reach of every preacher or other worker in the state wishing to attend.

Each school will run five days, opening on Monday at 2 p. m. and closing Friday night.

Four of them will be running at the same time, the first four to be held during the second week in January (14 to 19) 1918, and the other four will be held the third week in January (21 to 25.)

The course of study in all the schools will be the same, and it is especially urged that all enter at the opening and remain until the closing. A system of grading, credits and awards will be observed and all are requested to take the entire course.

Entertainment is to be free in the homes of the people and no charges or appeals to be made for running expenses of the schools, all that having been arranged for.

Course of Study.

New Testament, using Gospel by Mark as text-book.

Homiletics, with "Practical Hints on Preaching" as text-book.

Pastor's Manual, with "Church Organization and Methods" as the text-book.

Each of these subjects will be given two periods each day.

Five doctrinal addresses will be delivered, one each day by five different speakers.

We have arranged to have Dr. Lawrence, J. E. Byrd, N. T. Tull, Miss M. M. Lackey and representatives of the Foreign and Home Mission Boards to be present one day in each of the schools.

Schedule.

Morning 9:00 to 9:45—New Testament.

Morning 9:45 to 10:30—Homiletics.

Morning 10:30 to 11:15—Pastor's Manual.

11:15 to 12—Address by State Workers.

Afternoon 2 to 3—Doctrinal Address.

Afternoon 3 to 4—Homiletics.

Afternoon 4 to 5—New Testament.

Night 7:00 to 7:45—Pastor's Manual.

Night 7:45 to 9:00—Inspirational Address.

If it suits the people who entertain the schools we hope and expect they will entertain on the "Oxford Plan," that is, furnish bed and breakfast in their homes and serve the noon meal and supper at the church.

Following are the programs for each of the schools:

The sessions will be held morning, afternoon and night and will include such subjects as Homiletics, Pastoral Problems, Expositions of the Gospel of Mark, doctrinal and inspirational addresses. On the program are the names of J. T. Christian, W. A. Borum, A. T. Cinnamon, W. H. Morgan, W. E. Lee, J. R. G. Hewlett, J. B. Quin, J. O. Hill, H. M. Whitten, P. I. Lipsey, C. C. Pugh, S. P. Morris, S. P. Poag, C. C. Kiser, R. L. Gillon, W. A. Roper, Owen Williams, W. R. Cooper, R. B. Gunter, E. E. Dudley, J. D. Ray, W. S. Allen, N. W. P. Bacon, Martin Ball, H. L. Martin, C. T. Tew, A. N. Reeves, M. O. Patterson, R. A. Kimbrough, H. M. King, J. J. Cloar, A. L. O'Brian, R. S. Gavin, J. A. Rogers, W. W. Muirhead, R. L. Bunyard, L. F. Gregory, J. W. Lee, W. A. Sullivan, I. P. Trotter, C. M. Morris, Webb Brame, T. L. Holcomb, L. G. Gates, Judah Feldman, J. T. Dale, J. P. Culpepper, J. E. Glenn, R. H. Purser, W. C. Tyree, I. H. Anding, J. L. Boyd, S. G. Pope, J. L. Low, J. E. Thigpen, R. L. Breland, J. P. Williams, E. T. Mobberly, T. A. J. Beasley, E. D. Solomon, W. H. Thompson, E. W. McLendon, Bryan Simmons and J. J. Mayfield. All needed information may be had of Rev. T. J. Moore, Hattiesburg, Miss., who deserves great credit for the work he has put into this effort to help all the laborers to do better service.

POWELL AT CAMP BEAUREGARD.

In conference over the work at the camp the Home Mission Board and the State Mission Board agreed to ask Mr. R. L. Powell to become camp pastor at Beauregard, and he has already entered upon his duties there.

Every parent having a son in Camp Beauregard, and every pastor who has young men from his congregation there should write to Rev. R. L. Powell, Pineville, La., and give him such information as will enable him at

the earliest possible hour, to be of spiritual help to these young men.

Our Board regretted to lose Mr. Powell from the Sunday School work, but feeling that he had such splendid qualifications for the work in the camp, and that this work was so imperative, we released him.

G. H. CRUTCHER,  
Corresponding Secretary.

PROHIBITION  
IN MISSISSIPPI

— or —

ANTI-LIQUOR LEGISLATION FROM  
TERRITORIAL DAYS, WITH  
ITS RESULTS IN THE  
COUNTIES.

By Rev. T. J. Bailey, D. D.,  
Superintendent of the  
Anti-Saloon League of Mississippi

THIS BOOK contains about 250 pages, is printed on No. 1 book paper, and neatly bound in cloth. It contains the last word on the prohibition situation in Mississippi from territorial days down to September 1, 1917. It will be found of indispensable value to preachers, Sunday School workers, and teachers in our literary schools. Indeed, no library in Mississippi, either public or private, will be complete without it, as it records in a vigorous, authoritative way the history of one of the greatest social, moral, and economic problems which has ever demanded solution at the hands of Mississippi patriots.

The work of the Woman's Christian Temperance Union, though belonging more particularly to the sphere of temperance than prohibition, is accorded considerable space in this book. The present superstructure of prohibition would not have been possible without the splendid substructure of temperance sentiment laid by our good women in their W. C. T. U. work in the last forty years.

The main facts in this book are taken first-hand from state documents of various kinds found in the State Library. These have been supplemented by many facts derived from other sources and verified in a satisfactory way.

It comprises two parts. Part I deals with general prohibition legislation in Mississippi in chronological order. Part II deals with its results in the several counties alphabetically and topically. The book will be mailed, postage prepaid, for \$1.25 cash.

ORDER FROM

The Baptist Record Book Store  
Jackson, Mississippi



**Department of the Convention Board**  
**J. BENJ. LAWRENCE, Cor. Sec'y**

One more Sunday before the books close—what a day it ought to be.

Nothing should interfere with our State Mission campaign—not even the Y. M. C. A. war campaign.

We are in sight of victory, let us redouble our efforts and make the last tug a terrific lunge with power enough to carry us safely over every obstacle to a triumphant conclusion.

I am writing to very pastor this week asking him to make the effort of his life next Sunday. If State Missions comes out with flying colors we will be in a position to carry to a triumphant conclusion the other denominational undertakings which we now have in hand. No debt on the State Board means an encouraged people—a debt means discouragement.

I haven't time to write an extended article this week, just time to say make Sunday the biggest day Mississippi Baptists ever had in their State Mission work. Let every church which has not already raised its apportionment finish raising it, and every church which has raised its apportionment make a thank offering.

The government's Liberty Bond campaign is no more important in the prosecution of the war than is our State Mission campaign important in the bringing in of the kingdom.

In fact, liberty will never come until it comes through the Gospel. "If the Lord shall make you free then shall you be free indeed."

The church which does not give to State Missions has closed its ears to the call of its Lord and is living in open disobedience to His command. The pastor who does not push State Missions is truant to the trust imposed upon him by Christ. To make Mississippi a Baptist Empire for world conquest is our task, and the church which does not set itself to this task is without a job.

I am expecting to make a great report to the Convention. That expectation is based upon the confidence I have in the brethren. I know that if the pastors push State Missions like they should next Sunday and the days from now until the first, that we will meet our apportionment—that we will report no debt.

Get all money to us before the night of the 31st.

Our books close absolutely on the night of the 31st and no money received after ten o'clock Wednesday night can be counted on this year's work. This is the order of the Convention and must be adhered to strictly.

**IMPORTANT NOTICE.**

To the Clerks of Baptist Associations in Mississippi:

Dear Brethren:

The Five-Year program for Mississippi Baptists, adopted by our convention last year, provides (Section II, Article 6, page 84 of the Convention minutes) that "the Convention Board shall consist of one member from each Association in the State co-operating with the convention, these members to be elected by the convention through its nominating committee from the nominees made by the district associations, each association nominating its own member of the board, the convention making its own nominations in case the association fails to suggest a name."

Having been asked by the president of our convention to serve as chairman of its nominating committee for the session of the body to be held in Brookhaven November 14-16, it becomes my duty to request that, as clerks of your respective associations, you will at once send me the names and exact addresses of the brethren nominated by the several associations as their representatives on the convention board. Your prompt reply will greatly facilitate the work of the nominating committee, and will be much appreciated.

Faternally,

HARRY LELAND MARTIN,  
 Indianola, Miss.

**WORK IN THE SOLDIER CAMPS.**

(Continued from Page Three.)

camps, who have answered the call of their country and of humanity and are getting ready to meet the foe of humanity and democracy and to save the world from the despotism of Kaiserism.

We are rapidly getting our forces in readiness to preach Christ in these camps. Our work will be in harmony with that of the Y. M. C. A. and the army chaplains. It is estimated that there are some 300,000 Baptist boys in the various camps training for service across the seas. We must give them our message. Those who are saved must be strengthened and fortified against the temptations of camp life here and the more serious affairs at the front in France. Then hundreds of them are without Christ. We must lead them to the Lord and enlist them in His service with convictions as loyal as those they have entertained for their country.

We are placing at least one man permanently at each of the twenty-one great camps in the South who will give his entire time to work among the soldiers inside the camps and on the outside adjoining the camps and in the cities and towns nearby.

We will have also the voluntary and gratuitous services of many of our best pastors. Their churches are gladly responding to our appeals and some of our strongest men and a great company of our young and gifted pastors are ready for this service.

We are greatly pleased so far with results and the prospects are glorious to contemplate if we can put our forces immediately into this work. We must not delay the time

is so short. The readjustments being made by the war department in distributing the soldiers indicate that sooner than we thought a half million of them will be sent to France. We must get to them with our gospel message. We appeal therefore to our churches and individuals everywhere to come to our help at once with liberal contributions for this work. Our women and young people have made the first response. A good woman from Virginia, who has a nephew at Camp McClellan, wrote a most solicitous letter about religious work among the soldiers. Her mind was especially on Camp McClellan where a nephew was stationed. She enclosed a check for \$125 and urged that we press this work with all possible vigor.

At our Associations and our State Conventions this great work ought to be pressed home on our people and I beg liberal and large contributions from our brethren who are so abundantly prospered throughout the South. Our farmers never had so much money from their cotton crop, indeed, all their products bringing unheard of prices. Brethren, beloved of God, do your part just now in helping us with your gifts to preach the gospel to our soldiers.

**THREE NEW BOOKS.**

"How to Fill the Pews" by Ernest Eugene Elliott is a book prepared with the purpose of helping pastors to get and keep large congregations. The author does not claim that all of the plans incorporated in the book are original, for they have been successfully used by many churches, but he does believe that they are practical and valuable. Many pastors find a book of this kind of very great help. The price is \$1.50 postpaid.

"The Intermediate Department of the Sunday School," by Landrum P. Leavell, is a book by one of our own Mississippians (not his first, to be sure.) Mr. Leavell is one of the field secretaries of the Baptist Sunday School Board and professor of Sunday School Pedagogy in the Southern Baptist Theological Seminary. A great many have written The Baptist Record asking for a book on the Intermediate Department, but we were not able to recommend a good one. Let all of these take notice that a book on this department—and a good one—has now been published. The price is 35 cents in paper binding; 50 cents in cloth.

And here is a book for the women: "A Manual of W. M. U. Methods." Miss Kathleen Mallory has not told us so, but we believe that a large part of the work in preparing this Woman's Missionary Union book was done by her. It is brim full of live information needed for organizing and carrying on the work of a society. Price 60 cents. Published only in cloth.

The above books may be obtained from The Baptist Record Book Store, Jackson, Miss.



## SERMON SECTION

### HOW A NATION AVERTED A CALAMITY

By M. O. Patterson, D. D.

II Kings 19:14-28-v5.

It is impossible to weigh the facts candidly and deliberately and not be convinced that calamity threatens the more than twenty nations now engaged in the world war. What are the facts as to the drain upon the material resources of the nations involved? The three years of the war just closed cost approximately one hundred billion dollars. It costs England alone thirty-five million dollars a day. All the warring nations are drained of more than one hundred million dollars a day. The cost of the fourth year of the war will approximate forty billion dollars. These vast sums are staggering to the imagination. How can nations hold out with such exhausting drains upon their material resources? No one can tell. But this cannot continue indefinitely without bankrupting all the nations involved.

What are the facts as to the drain upon the man-power of the nations? Twenty-two million men during the three years of the war were killed, wounded or taken prisoners. How long before the man-power of the nations will be exhausted? No one can tell. It cannot continue indefinitely.

With these facts before us, no fair-minded man can escape the conclusion that impending calamity threatens the warring nations of the world. Where shall we look for safety against calamity? Would it be considered unpatriotic to say that our safety does not lie in great armies nor first-class navies? While our safety does not lie primarily in these engines of destruction, yet these are needed for defensive purposes—not for aggressive purposes. The present horrible war had not been possible if the nations had all been prepared for it. The match was applied to the tinder of the world when the great nations were least prepared to extinguish the flames. At the present stage of our Christian civilization these precautionary measures are important. But we need to bear in mind that our safety against calamity does not lie primarily in these precautionary measures. Where, then, is our paramount safety as a nation? The answer to this question will be evident in considering how the little nation of Judah averted a calamity some twenty-five hundred years ago.

Both the 18th and the 19th chapters of II Kings should be read in this connection. In these chapters there is a vivid portrayal of an **impending danger** which threatened the nation; the **crisis** to which the nation had come; the **deliverance** of the nation.

#### I. The Impending Danger.

An impending danger hung like a cloud over Judah. The Assyrian war-machine was within the nation's borders and the Holy City is threatened. A clear understanding of the historical setting of this imminent danger is essential to a proper appreciation of the danger. It must be recalled that Ahaz,

King of Judah, had sinned grievously against God in turning to idol worship and leading the nation into idolatry. As a result Jehovah had permitted Assyria to take Judah as a tributary province along with many other nations subjugated to Assyrian rule. These tributary provinces were placed under burdensome taxation. In the meantime both Assyria and Judah had changed rulers. Sennacherib came to the throne of Assyria and Hezekiah to the throne of Judah. Under Hezekiah some far-reaching reforms were introduced and carried through. A few years of loyalty to God created new confidence in the future of Judah and a determined unwillingness to submit longer to Assyrian domination. So Judah, under Hezekiah, rebelled against Assyria. Sennacherib gathered together a mighty army and set out to reconquer Judah and other rebellious provinces. The expedition for a time met with marked success. Forty or more fortified cities of Judah were taken. The unconditional surrender of Jerusalem without battle was demanded. To refuse to do this meant that the Assyrian hosts would speedily fall upon the capital city.

The seriousness of the danger may be seen in Belgium little more than three years ago. The German war-machine came to her borders and demanded passage through. The demand was refused and the little country was devastated and desolated. A similar danger hung like a cloud over Judah.

#### II. A Momentous Crisis.

A crisis may be defined as that moment in the life of an individual or a nation upon which momentous issues hang. Judah had come to that moment. From a human viewpoint no human power could avert the calamity. The blotting out of the nation seemed inevitable. To resist meant sure destruction. To surrender without resistance meant likewise the blotting out of the nation. For the purpose of Sennacherib was to crush completely the rebellious nation.

But Hezekiah hesitated in the crisis, but finally decided to rest the case entirely with Jehovah God. Rabshakeh, the Assyrian general, was puzzled about Hezekiah's hesitation and concluded that he was depending upon Egypt, or his God, or both, to deliver him. Hence he presumed to offer Hezekiah some free counsel. If the King of Judah proposes to lean upon Egypt he is advised that his dependence is upon a "bruised reed" \* \* \* whereon if a man lean, it will go into his hand and pierce it." Therefore, trust not in the Pharaoh of Egypt to avert the threatened calamity.

Rabshakeh suspected also that Hezekiah might be relying upon his God. Therefore his rebellion against Assyria and his hesitation about surrendering Jerusalem. General Rabshakeh presents some **grand stand** arguments to destroy Hezekiah's confidence in God. The first is that of Hezekiah's **disloyalty** to his God. Notice what this conceited, self-inflated man regards as disloyalty to Jehovah. Hezekiah had struck idol-worship in Judah a severe blow. He had thrown down the altars, destroyed the idols in a wholesale fashion. These religious reforms were interpreted by Rabshakeh as disloyalty to the

God of Judah. Therefore Hezekiah had no right to expect help from God to whom he had shown such disloyalty.

Then comes a ridiculously strange argument. Why should Judah depend upon Jehovah? This heathen general claims that Jehovah had said unto him, "Go up against this land and destroy it." It would be folly for Judah to lean upon Jehovah in the face of such command. What presumption! What deception!

If I mistake not, we have a sample of such presumption and deception in modern times. A few months ago when the German army won temporary successes, that Rabshakeh of modern times, von Hindenburg, congratulated the omnipotent God for being on the side of Germany. The unspeakable presumption does not stop with this blasphemous attitude. It is boldly claimed by the Kaiser and his satellites that because of the intellectual and spiritual superiority of the German race, God has ordained that they shall dominate the world. The easiest way out is for the nations of the world tamely to submit to their superiors. Think of the blasphemous implications in these statements which come from various German authors. "God has in Luther practically chosen the German people, and that can never be altered."—Dr. Preuss.

"It is no foolish overvaluation of ourselves, no aggressive arrogance, no want of humility, when we more and more let Bismarck's faith prevail within us, that God has taken the German nation under his special care."—Lehmann.

"Friedrich Heitzsche was but the last of the singers who, coming down from the height of heaven, brought to us the tidings that there should be born from us the **Son of God, whom in his language he called the superhuman.**"—Sombart. Heitzsche will be remembered as one of the rankest infidels of modern times. There is doubtless the veiled intimation here that the present Kaiser is this Son of God, the Superhuman.

"Verily the Bible is our book \* \* \* It was given and assigned to us and we read in it the original text of our destiny which proclaims to mankind salvation or disaster—**according as we will it.**"—J. Rump.

"We want to become a world-people. Let us remind ourselves that the belief in our mission as a world-people has arisen from our originally pure spiritual impulse to **absorb the world into ourselves.**"—F. Meinecke.

"Germany is the center of God's plans for the world."—Lehmann.

How like the blasphemous presumption of Rabshakeh! And yet some moderns persist in speaking of the 'rich man's war and the poor man's fight.'

Then the final argument is presented by General Rabshakeh why Judah need not depend upon Jehovah God for deliverance in the hour of crisis. No god as yet had been able to deliver any nation out of his hand. Since this was true, it would be utter folly to depend upon Jehovah God, the small God of Jerusalem.

These blasphemous statements were delivered to Hezekiah. His decision is firm to meet the crisis by throwing himself wholly

(Continued on Page Nine.)



### Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson  
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford  
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg  
 MRS. B. E. KENT, Personal Service Leader, Forest  
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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.  
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

### The Baptist Women and Their Liberty Loan Bonds.

If you have bought a government Liberty Loan Bond you have proved your patriotism.

If you will give your Liberty Loan Bonds to the Church Building Loan Fund, you will prove your consecration.

The government pays you 4 per cent on your bonds. The Church Building Loan Fund will pay you the same, and the bonds will be credited on the Church Building Loan Fund apportionment of your state.

#### Our Good Will Center in Meridian.

The following is clipped from a Meridian paper in regard to the work being done by our splendid Good Will Center under the management of the one and only Nell V. Bullock. How thankful we are the Dear Lord gave her to us.

Some time since the much worn secretary had the privilege of resting a while in the Good Will Center and ever since it has been in her heart to tell about it, but what with associations crowding there has been but little time for writing. It is all it should be—as a school, a home, an influence for righteousness—and it is in the right hands.

"If those who are pessimistic as to the progress and as to this generation wasting their time and talent in frivolities would look in on the night school at Good Will Center their pessimism would vanish.

The forty pupils who have already enrolled are doing splendid work.

The school is in session four nights each week—Monday, Tuesday, Thursday and Friday nights.

The teachers are as follows: Full time, Misses Marjorie Woods, Sallie Neville, Mrs. Mary T. Owens and Mrs. Dorothy R. Sanders, and those who teach two nights in each week are Misses Alatheia Parke, Glenda Welsh, Louannie Allbrook, Jennie Yarbrough, Mrs. Frank McCormick, Mr. E. Broach and Mr. E. Clifton.

Penmanship instructor, Mr. Oscar Yarbrough. The supply teachers are Misses Sara Marks, Ethel Street, Rhea Morris, Mamie Wise and Bessie Patterson.

In order that the director, Miss Bullock, may not have to teach, one other teacher for full time, or two teachers for two nights each week, is needed.

Many more pupils are expected to enroll Monday night. The door of opportunity at night school is wide open for those who did

not have educational advantages when young, or those who did not grasp the advantages they had and now see their mistake or those who must now work instead of attending day school.

The other activities at Good Will Center are also progressing nicely.

At the Wednesday afternoon story hour the girls are busy with their bit of Red Cross work, viz: Chipping up the left over scraps and filling the pillows for Red Cross, while the leader tells stories to them or reads an interesting book.

The Friday afternoon Boys' Club—"Good Will Heroes"—is full to overflowing with promising, interesting, wide-awake boys who take the ingenuity of their leader, Mrs. Leon Musslewhite, to find new ways of directing their surplus energy in the right channels.

In the sewing class on Saturday afternoon, you will find 45 girls between the ages of 7 and 15, busily cutting, basting, stitching, hemming, etc., garments for themselves under the direction of the chairman, Mrs. Moody Price, and the efficient corps of instructors, Mrs. G. W. H. Foster, Mrs. J. L. Moore, Mrs. A. A. Renfro, Misses Alatheia Park and Clara Boyd Haralson.

If one wishes to see the pets of Good Will Center, look on the large screened porch and you will find children of the day nursery, busy with their dolls, to trains, piano, marbles and other toys, or around Mrs. Sanders or her substitute for that day, listening to the nursery rhymes and jingles, or the beautiful Bible stories or fairy tales, which all children love.

The Camp Fire Girls with Miss Nell V. Bullock, guardian meet on Monday night in one of the bed rooms, as all the other rooms, including dining room and kitchen, are in use for the night school.

#### Interesting Extracts From a Personal Letter.

Chefoo, China, Sept. 13, 1917.

"It was a year ago yesterday that Pearl Johnson, Olive Bagby, Miss Lanneau, my cousins, the Bryans and Miss Willie Kelly showed us their shining faces in Shanghai. We had three interesting days in Shanghai, while a few vivid, never-to-be-forgotten impressions soaked into our lazed heads. Then on to Loohow and Chinkiang and Yangchow, every name spelling "old friends." A day and night brought us to our first Chinese inn, where we slept on a board mattress softened by two steamer rugs and covered with raincoats. Also where combing my hair and brushing my teeth proved a star performance to wondering servants!

Finally we came "home," at least Changshow seemed that more than any other place, especially when we saw the "Anderson lot." My imagination was quite equal to the difficulty—it planted peas and rosebushes; made a gateway to the hospital; built chicken coops and set out grape vines—all in the space of one week. I'm not saying when it will all come true though.

Peking is wonderful. I would not take anything for the privilege of studying there along with over ninety other green horns, nor for the acquaintance of the other twenty-four with whom we lived in the school hostel

—English, Canadians, Norwegians, Swedes, Danes, whatnot. We made many happy friendships; many of which came through having a doctor in the family! Dysentery, typhoid, pneumonia, hysteria, insanity, "Tummy aches"—we had 'em all. It's so easy for a doctor to find work, or rather to let it find him. My doctor has lost a great deal of time on cases that he had to take care of, but I do not think he regrets it.

The Language—please observe the Capital!—is just as hard as folks say, but after all we can manage to get things, even if I do call the servant to bring on the "prayer" when I mean "cake," or inform horrified ladies that I am teaching five girls to "gossip" when my thought is to say "play the organ."

There are disappointments, of course, and hard places, but I am so happy to be here, and so anxious to get down to the work.

We are entering the tail end of a lovely summer in Chefoo, living with Ida Pruitt. I'm feeling well again after a ten weeks siege with typhoid vaccine that poisoned me.

We've had six Training School girls here this summer: Miss Huey, Miss Hunter, Grace McBride Clifford Hunter, Mrs. David Bryan and myself. And now the Stouts are here living with us while he tries to get strong. They have the darlings of youngsters. Billy talks Chinese at the rate of forty miles an hour; and Margaret will do the same as soon as she gets big enough. Harriett, (Mrs. Stout) says give you a lot of love. I'm doing that too for its time to go in the sea if we get our usual dip. Write us after this at Yangchow. We shall be there a year.

MINNIE MIDDLETON ANDERSON.

Dear Friends:

In a recent visit to Maryland an incident was called to my attention that is so appropos to the plea we are making for memorial gifts to the Church Building and Loan Fund, that I must pass it on to you.

Not far from Baltimore out in the country is a Baptist church which celebrated its one hundred and seventy-fifth anniversary in September. It is known far and wide as "Sater's Church" which was built as a memorial to a man by that name. It is a live and active church after all these years of its existence. Around it in the church yard are monuments of stone long since illegible. Thus is proven which is the best monument, a dead stone bearing the words "at rest" or a living church voicing throughout the years "at work."

ANN W. LONGEST.

Raymond, Miss., September 24, 1917.

Dear Miss Lackey:

Last Monday we had a leaflet on Aged Minister's relief read in the Missionary Society, which touched our hearts. Some one remarked that we had so many objects to give to some would get crowded out and this one had been neglected in our society for some time. I said: 'We used to give a dollar each as a thank offering on our birthdays and while I do not count mine with joy, as Horace advises, I am willing to own that I had one on the 15th of August and I'll give



mine." Nellie said: "I had one the 5th of September and I'll bring mine soon." Mrs. Mc. said, "I had one on the 15th and I'll give my dollar," and a member who teaches said: "I had a birthday yesterday, but you'll have to wait for mine till I get my first month's pay," so there were four dollars in sight right there, and I hope we will not let the custom die out again. Might not other societies do likewise?

With the above came a check for five dollars for our aged ministers. Let us pass the good work as well as the fine plan along. Let us remember, also, beloved, that Christmas will be coming soon, and we want each of our aged servants of God to receive a box of clothing and edibles. Some societies have already applied for a name. We hope to hear from others soon.

Wednesday, October 17, the W. M. U. of Coldwater Association met at Union church near Sardis, Miss., with a splendid attendance of delegates and visitors. At the hour announced of the meeting the church was filled. A diagram showing all the old and new societies with their gifts and personal services for the year was hung on the walls, showing a marked increase along all lines. Miss Lackey was to have met the women on that day, but for some unknown reason did not come, to the disappointment of all. After the program, which laid special stress on the "Church Building and Loan Fund" and Training School and our "Mississippi Policy" Mrs. D. C. Perkins, of Como, was elected association superintendent for the ensuing year.

#### HOW A NATION AVERTED A CALAMITY

(Continued from Page Seven.)

upon the resources of God. He and Isaiah go into the temple and lay the matter before Jehovah. The prayer goes straight to the heart of matters: "O Jehovah God \* \* \* bow down thine ear and hear \* \* \* Of a truth Lord, the Kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, the work of men's hands. \* \* \* Therefore \* \* \* save us out of his hand."

The king and the prophet got their petition through. Their God heard. He says He will show the king of Assyria a few things. He sends him a message: "I will put my hook in thy nose and my bridle in thy lips and I will turn thee back by the way which thou camest." Is Jehovah God able to make good His pledge? All depends upon this.

#### III. The Calamity Averted.

Yes, our God is able to deliver. Not a blow was struck by the army of Judah. They waited quietly upon God and He struck the blow. "And it came to pass that night, that the angel of the Lord went out and smote in the camp of the Assyrians an hundred and four score and five thousand \* \* \* they were all dead corpses." The army of Sennacherib was thus turned back according to the word of God. Judah was saved.

The nation averted the calamity through the supernatural and miraculous intervention of Jehovah God. The nations may have ignored the fact that the hand of the Lord is not shortened, that it cannot save, neither

His ear heavy that it cannot hear. The story comes to us of a remarkably strange incident of the present war. I have not seen the story in print, but it is said to have come from a German prisoner who was captured by the French. It was when the Germans were making their drive for Paris in the early stages of the war. For some unknown reason, when the German army was in sixty miles of Paris, determined on the capture of the nation's capital they suddenly and mysteriously gave up their objective and changed their course. The French army could not have resisted successfully. The German prisoner is said to have told the why. Before the rapidly advancing German army there appeared innumerable soldiers dressed in white, riding upon white horses. The sight of this mysterious white army is said to have changed the course of the Germans. The interesting story back of this incident, comes to us that a Frenchman who knew God had been in much prayer for days and nights. I cannot vouch for the correctness of this story, but one thing is sure, God could have fought after this fashion. We actually find Him delivering in this manner in the Old Testament records. Why say He could not, nor would not now?

In the light of the foregoing striking facts, let us deal briefly with some fundamental principles governing God's relations to the nations.

1. God's attitude toward the nations. The scriptures do not leave us in doubt at this point. I know of no word which better describes one phase of his attitude toward all the nations than **long suffering**. Peter tells us that "God is not slack concerning his promise, as some men count slackness; but is long suffering toward us, not willing that any should perish but that all should come to repentance." This statement refers primarily to individuals but it represents also God's attitude toward nations; for nations are made up of individuals. Why did God spare the nation of His choice four hundred years and more? After the nation was divided, why did He yet spare the northern kingdom for almost four hundred years and the southern kingdom for more than five hundred years? He was **suffering long** with those nations. Why was the Assyrian kingdom spared for more than a century before it was dashed to pieces? And the Babylonian kingdom? And the Persian kingdom? And the Grecian kingdom? And the Roman kingdom? Jehovah God **suffered long** with those idolatrous nations giving them every chance to turn from their idolatry. Why has he spared the God-forgetting nations of our own time, not dashing them to pieces as the potter's vessel? He is **suffering long** with them, giving them every chance to repent of their wickedness.

But the fact that our God is long-suffering toward individuals and nations does not completely explain His attitude toward them. There comes a time when His long-suffering gives place to His wrath. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." He inevitably punishes sin. Go and write across the flood-destroyed world, "God punishes sin!" Across the ruins of sin-soak-

ed Sodom, "God punishes sin!" Across the Babylonian captivity, write, "God punishes sin!" Amidst the ruins of the shattered kingdom of Assyria, Babylon, Persia, Greece, Rome, write, "God punishes sin!" God uses one nation as the rod of His anger against another nation (Isa. 10:5-13). Who knows but that he is doing that at this very hour? One thing is sure, God punishes sin. Across Servia and Austria's clash, write, "God punishes sin!" Across Poor old Russia's dead millions and internal disaster, write, "God punishes sin!" Across bleeding France, write, "God punishes sin!" On the breastplate of the proud, but staggering German giant, write in blazing letters, "God punishes sin." Upon the head of the wincing British lion, write, "God punishes sin." Step across to the land of the free and home of the brave and write across our entrance into the war, "God punishes sin!" The nations including our own are mad with prosperity. They have left God out of the count largely. And for 'three transgressions, and for four,' God will not turn away the punishment thereof.

2. Again, God in His relation to the nations is the **unrivalled champion of right**. He champions the right from eternity to eternity. His program from the foundation of the world is to cover the earth with righteousness as the waters cover the sea. He accords nations and individuals the privilege of throwing themselves into His program and co-operating in His gracious work. We hear statements, nonsensical and foolish, to the effect that God has lined up with this nation or that nation. The Kaiser and von Hindenburg are sure that God has lined up with Germany. Can this be true? Never. Has God lined up with England, France, Russia? Far from it. Well, then, has he lined up with our own nation? By no means. God has never lined up with any nation of the world. Such a thought is belittling to God and betrays a perverted notion of the God of heaven. He does not line up with nations, but He grants nations and individuals the privilege of lining up with Him. The cause of war may be traced back to the disposition of individuals and nations to run athwart God's program of right. The nation or individual that presumes to do this will be dashed to pieces sooner or later, though God suffer long with them.

The fact that God punishes sin is not a full explanation of why the United States entered the war. The President of this Republic has made the effort of his life to throw this liberty-loving nation on **God's side** in the war. I believe he has. The issues have been cleared up and the nation is committed to a bloody struggle for the freedom of the world. I believe that God honestly desires that all the peoples of the world shall be free. It is in an atmosphere of freedom and democracy that God can establish His Kingdom in the hearts of men most rapidly. Before the knowledge of God shall cover the earth as the waters cover the sea, men must be free everywhere, unhampered and unhindered by civil, political or ecclesiastical authority. Our nation is committed to this and her task, under God, will not be accomplished, until humanity is free.



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# Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for October 28.

## EZRA'S RETURN FROM BABYLON.

Ezra 8:15-36.

Motto Text: "The hand of our God is upon all them for good that seek Him."—Ezra 8:22.

Connection with Last Lesson.—The last lesson brought before us the rebuilding and dedication of the temple. This was accomplished by the first group of exiles. The present lesson is another scene in Jewish history some sixty years later. Another group of exiles returned from Babylon in 450 B. C.

Some facts in the lesson stand out prominently. These facts are woven about the person and work of Ezra.

### I. Ezra the Ready Scribe.

Ezra was doubtless born in captivity. An intimate relationship seems to have grown up between the king of Babylon, Artaxerxes, and Ezra. This relationship grew out of Ezra's profound knowledge of the law of Moses. He had proven a valuable man to the king, establishing himself firmly in his confidence. This intimate relationship served a good purpose when Ezra made request of him regarding the proposed mission to Jerusalem.

In verse 6 of the 7th chapter it is stated that Ezra was "ready scribe in the law of Moses." That is, he was a professional student of the law and had much skill in understanding and interpreting it. Hence he was a ready scribe.

Just such a man was needed at Jerusalem. Fifty-eight years prior to this time the temple had been completed and dedicated in the midst of great rejoicing. Enthusiasm had died away. The formal worship in the temple had continued, but the people had grown lax in their loyalty to God, and many of them had intermarried with the heathen. There was no "ready scribe" among them to interpret and enforce the law of Moses. So God found His man in Ezra, who "had prepared his heart to seek the law of the Lord, and to do it and to teach in Israel statutes and judgments" (7:10).

### II. Ezra the Man of Heroic Faith

(vs. 21-23.)

The Scriptures record few instances wherein there is the exemplification of more heroic faith than is seen in Ezra. There is something indescribably fine about this man's faith in God. His was no mere theory of faith; no shallow professionalism about faith. His was a living, practical faith which became the great working principle of his life. Everything had been made ready for the journey; 1,700 pilgrims had volunteered for the journey. But the distance is 800 miles and the way infested with marauding bands of

thieves and cutthroats. The pilgrims have no armed protection.

Two alternatives are before Ezra—to throw his company wholly upon the mercy of God, or to appeal to King Artaxerxes for an armed bodyguard. There was no special wrong involved in asking the king for armed protection on the journey. But certain claims had been made to the king by Ezra and others relative to God's protecting care. "The hand of our God is upon all them for good that seek Him; but His power and His wrath are against all them that forsake Him." Was this mere professional cant? There is a wide difference between "holding to something as my creed," and "living my creed." Ezra believed in practicing what he believed about God. So in view of what he had professed to the king about his God he says, "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way." The "ready scribe" threw himself and company of 1,700 entirely upon God for protection. What a splendid testimony on behalf of the living God in the midst of heathenism!

The formal way in which they threw themselves upon Jehovah's protection was the proclamation of a fast by Ezra. At the river of Ahara the company fasted and sought the Lord and waited upon Him to know "a right way for us." The step was taken. There was no turning back. Jehovah would protect them or they would perish in the way. This is heroic faith.

### III. Ezra the Business Man

(vs. 24-31.)

It is said sometimes that religion and business don't mix very well. The more religious a man becomes, the less fitted he is for a business man. How about this "ready scribe" of heroic faith in God? He seems to have possessed and exercised some business sagacity. Three things were necessary to the success of the undertaking: First, the king's permission must be secured; second, the people had to be inspired to undertake the mission; third, a large sum of money must be raised. A small man of small business ideas could not have conceived a program like this. Ezra laid his program before the king. For some reason it caught him and the king granted Ezra "all his request." Read Ezra 7:11-26 for the liberal provisions of the grant.

This man of business judgment was able to gather together a company of 1,700 for the expedition. This seems a small number as compared with the 50,000 who 77 years before had followed Zerubbabel to Jerusalem. But it must be remembered that the first company was composed largely of those who delighted to "worship toward Jerusalem." Ezra's company was composed of those whose fathers had purposely chosen to remain in Babylon. They had to be inspired to undertake the expedition.

Then fine business judgment appears in raising the necessary means with which to carry out the proposed plans. Free-will offerings were taken



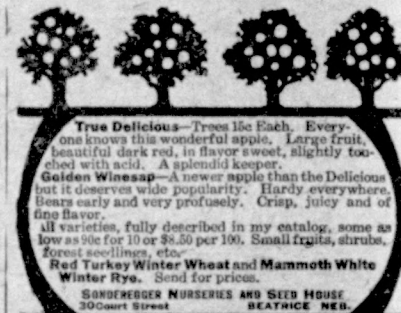
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from the Jews who remained behind and from the friendly heathen, and from the royalty. No thought of "tainted money" seems to have entered Ezra's mind. But he did not know about John D. and his "tainted money." Any way the money was given. And the surprising thing is the amount—650 talents of silver or \$1,261,000.00; also 100 talents of gold, or \$2,908,500.00, totaling \$4,169,500.00, besides gold and silver vessels approximating \$200,000.00. This is a pretty fair mission collection. It was easy when the proper business methods were applied.

Again, Ezra used sound business judgment in handling this vast amount of money. Twelve men were selected because of their prominence and religious integrity. To these he committed the silver and gold by weight, holding each one responsible for the delivery of the identical amount safely in the temple at Jerusalem.

With these preliminary precautions on April 1, 458 B. C., the company departed from Babylon. Four months from that date—August 1—they landed in Jerusalem after a journey of 800 miles. On August 4 the vast treasure was weighed and tallied in the temple.

### Teaching Nuggets.

1. Faith in action.—Some one has defined faith as that "trust in the God of the Scriptures and Jesus Christ which receives Him as Savior and



Lord and impels to loving obedience." The particular uses of faith suggest secondary definitions. Faith for salvation has been defined as "personal trust, apart from meritorious works in Jesus Christ, delivered for our offenses and raised for our justification." Faith in prayer has been defined as that "confidence we have in God that if we ask anything according to His will He heareth us." Then we have faith as the working principle of life, illustrated in Heb. 11. Read it. Ezra's faith had become the working principle of his life. It was faith in action. It is said of Dr. Joseph Parker that in the preparation of his sermons, he worked as if there were no God to help him; and when he went into his pulpit, he relied upon God as if he had made no preparation. Faith in action.

2. "Faith is the victory."—The victories of faith might be recorded by volumes, for multitude. Ezra and his company reached Jerusalem safely by faith in God. Every answered prayer is a faith victory. Every soul saved is a faith victory. Every life of faith is a faith victory. But the victories are all too few as compared with what our God wants to give us. His people put Him to the test too little. Our Father wants us to test Him out.

3. Tainted money.—Ezra returned to Jerusalem with a free-will offering of approximately \$5,000,000. The larger part of this was given by the heathen. Ezra did not raise the question of how they got the money. He seems to have acted in harmony with the will of God. But maybe the idea of "tainted money" is peculiar to the modern mind only. I am convinced that the notion of tainted money grows largely out of a misconception

of real ownership. The real ownership of all material possessions must be traced back to God. This point settled it must be granted that God has a right to His own any time anywhere. The fact that a bad man controls temporarily part of God's possessions does not vitiate the possessions. The idea of "tainted money" then is entirely imaginary.

Aches and Pains of rheumatism are not permanent, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

Lesson for November 4.

# DEFEAT THROUGH DRUNKENNESS.

I Kings 20:1-21.

Motto Text: "Let not him that girdeth on his armor boast himself as he that putteth it off" (I Kings 20:11).

Lesson Connection.—Our study in the Old Testament this year has been in the kingdom Judah and began with the reign of Ahaz. The present lesson goes back one hundred and forty years before the time of Ahaz and deals with an incident in the reign of Ahab of Israel.

Syria was a strong and powerful kingdom at this time. Behadad was the proud and corrupt king. Damascus was his capital. About 856 B. C. he laid siege to Samaria with a force of 130,000 men.

1. Samaria besieged.—Benhadad of Syria, at that time the most powerful king between the Euphrates and the Mediterranean, came against Samaria, the capital of the northern kingdom. He besieged the city with his hosts. His forces consisted of 130,000 men, including thirty-two vassal kings. Benhadad thought this an invincible fighting machine. His confidence of victory took the form of proud boasting.

The proud, confident Syrian king laid an unconditional demand before Ahab of Samaria. "Thy silver and thy gold is mine; thy wives and thy children, even the goodliest, are mine." The weak-kneed Ahab accepts the conditions imposed upon him, sending this message to Benhadad: "It is according to thy saying, my lord, O king; I am thine and all that I have." This sounds like the response of a weakling. We can't help feeling the need of some stiffening of Ahab's moral fiber. We are not surprised at Ahab's response, however, when we remember that he was the husband of Jezebel.

Benhadad finds Ahab too soft a proposition. He was too easy. So his demands are stiffened. He demands now the privilege of pillage and plunder of the city. Ahab, in a feeble fashion calls the elders and the people together to advise with them concerning the terms of Benhadad to pillage the city and they are refused.

Of course, it would be folly for the foolish king of Israel not to accept any terms laid down by his majesty, Benhadad. At least this is what Benhadad thought about it. So the boast of a braggart is thrown out: "The gods do so to me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me." He means to say that his men are so many that there is not enough dust in Samaria to furnish each one a handful. Ahab had little backbone, but he makes a fine reply to the insolent boast. "Let not him

that girdeth on his armor boast himself as he that putteth it off." The striking words of Red Cloud, the able Indian chief, when he heard some blustering talk about treaties with the Indians, are very applicable to Benhadad's high-sounding words, "Heap big wind, much dust, no rain." The king of Syria was selling the bear's skin before he caught the bear.

2. The Defeat.—The hosts of Benhadad were disgracefully defeated. A mere handful of the men of Israel put to flight the hosts of Syria, "and the king of Israel went out and smote the horses and chariots, and slew the Syrians with a great slaughter." Three things are of special interest in connection with this sweeping victory of Israel. First, God had a hand in the defeat of Syria. A certain prophet came to Ahab with a message from Jehovah, "Hast thou seen all this great multitude? Behold I will deliver it into thy hand this day." For what purpose? "And thou shalt know that I am Jehovah." Jehovah gave Ahab many striking evidences that He was the God, during his reign over Israel. None was more striking than the defeat of the Syrian hosts. Jezebel had filled Israel with idol worship. God did His best to convince the "henpecked" Ahab that He was the God. But Ahab proved a dull pupil. He learned idolatry much more rapidly.

Second, the defeat was accomplished by the young men. God selected 28 of the "young men of the princes of the provinces" for this task. Israel was saved at this time by her young men. The pride of any nation is her young men. Let the young men fall and the nation falls. More than a million of our young men are in training to fight the nation's battles. We are told that in the United States we have twelve million young men between 14 and 28 years. What an army!

Note what has been done by young men. Alexander at 24 had taken Thebes and crossed the Hellespont. Mark Antony at 25 was the hero of Rome. Napoleon at 28 had revolutionized Europe, and at 35 had made himself emperor of France. Washington at 23 had saved Braddock's army from annihilation, led its retreat, and reinvigorated it with courage. Fox at 20 was a power in the English parliament. Pitt at 34 was prime minister. Hamilton at 25 was a member of our National Congress. Clay at 21 was a United States Senator. John Q. Adams at 14 was private secretary to a member of the Russian embassy and at 27 was minister to the Hague.

Bryant at 19 had written *Thanatopsis*. Beethoven at 21 was a great composer. Browning at 23 had written *Paracelsus*. Wagner at 23 had composed *Lohengrin*. Hume at 23 had written his treatise on *Human Nature*. Ruskin at 24 had written *Modern Painters*.

Wilberforce at 32 had compelled England to free her slaves. Luther at 33 had nailed his ninety-five theses to the church door at Wittenberg. Adoniram Judson at 22 was preaching in India. Robert Morrison at 22 was doing heroic work in China. George Stevenson at 19 had thought out an improved steam engine. Jefferson at 30 had written the Declaration of Independence.

Third, one cause of the Syrian defeat was drunkenness. Benhadad and

(Continued on page 14)

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Still retains its supremacy. People still take Hood's Sarsaparilla because it is an old family friend, has proved its merit to three generations—in purified blood, expelled humors, restored appetite, relieved rheumatism, banished tired feelings.

It long ago became recognized as the standard blood purifier and general tonic. It originated in a Boston physician's successful prescription, and comprises medicinal roots, herbs, barks and berries such as are often prescribed for ailments of the blood, stomach, liver and kidneys. Buy it in the same style package your mother bought it in,—same fine appearance, same pleasant taste, same certainty of good results.

## Catarrh Distorts Facial Expression

Spreads the Nose, Blurs the Eyes, Puffs the Face, Dries the Lips—How to Get Rid of Catarrh.

### TRY THIS HOME TREATMENT FREE.

Catarrh not only makes one feel miserable, it shows this effect in the features, and it usually grows worse. But thanks to a remarkable home treatment, there is recovery store for every sufferer by the remarkable Gauss self home treatment, which you can try free in your own home.



A red nose that dribbles with mucus is an unsightly misery. A breath tainted with the odor of catarrh is an offense against all health and decency. A stomach filled with droppings from diseased nasal cavities may cause untold misery, and ruins the complexion. The bowels clogged with springs ofropy mucus indicates a body literally reeking with catarrh, causing pimples, blotches and other skin eruptions.

The blood, swarming with millions of catarrh germs, entails upon the kidneys a labor that may break them down; the lungs and bronchial tubes, scourged with the destructive influence of systematic catarrh, can lead to anemia and the most serious consequences.

So why continue with all this misery? Send your name and address today for a free trial of Mr. Gauss' famous treatment. Mail it to C. E. Gauss, 2651 Main St., Marshall, Mich. It will not cost you a penny to try it, and it surely will astonish you with its wonderful effect. Fill out coupon and mail it today.

FREE.  
This coupon is good for a package of GAUSS' COMBINED CATARRH TREATMENT sent free by mail. Simply fill in your name and address on dotted lines below, and mail to C. E. GAUSS, 2651 Main St., Marshall, Mich.

Name \_\_\_\_\_  
R. F. D. \_\_\_\_\_  
or Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

### GOOD MEETINGS.

We began our summer's work at Daleville, Lauderdale County, on the fifth Sunday in July. Bro. J. T. Robinson did the preaching. It was of the intense, earnest, teaching type.

I never saw a people so enthused over an earnest presentation of the gospel in my life.

The visible results of the meeting were hindered by an internal school fight. Pray earnestly that God will use the needed means to bring about a perfect reconciliation in that community.

Our next meeting was with the Hickory Grove church, Lauderdale County. Bro. J. W. Tinnin, of Oak Ridge, La., did some fine preaching. This was Brother Tinnin's boyhood home. He was converted in this church many years ago. Because his mother was Methodist and his idea of the Lord's Supper was such that he thought he could fellowship his mother in another church he joined the Methodist church and became a prominent pastor in that denomination, holding a New Orleans pastorate when he came to the Baptist church.

The work at Hickory Grove was not all we wished. A school fight was in the way there too.

The third Sunday in August we began our meeting at Rock Hill church, Rankin County with Bro. C. S. Wroten in the pulpit. The Lord gave him great power. The church was stirred in a manner that it had not been for years and we baptized nine bright young men and women. One was a maiden lady who had depended upon the preaching for God's revelation. About three years ago a good sister gave her a testament. She read it, believed and was baptized. After the meeting one good woman tried, by the Bible, to convince her son, (whom I baptized that day) that he had made a mistake in baptism. After reading some time she broke into tears and said, "I wish I had gone too." Well, the result of that meeting will be known when we get over "there."

We then came back to Oak Grove, Scott County, where Bro. W. H. Thompson preached in that smooth, yet deeply spiritual way. It was a feast to hungry hearts. We had some deep and helpful experiences here. Church built up and 13 for baptism. The Lord is working here.

Our last meeting was at Hopewell, Scott County. Brother Thompson did the preaching here also. His sermons seemed to me to even go ahead of the ones over at Oak Grove. Sickness and death interfered some here, yet the Lord blessed us. We had three for baptism. While we had hoped for professions during the summer meetings, we are in no manner cast down. We feel as if the Lord did wonderfully bless us. We pray for strength and wisdom to train these babes whom the Lord has given us.

Pray for us brethren that God may make the year following to be a year of earnest, effectual work.

Yours for service,  
H. B. HARRISON, Pastor.

## The World's Most Popular Song Books

THE BEST IN ALL SONG-LAND  
THE NEW BOOK

## "TREASURY OF SONG"

320 Pages, 406 Numbers.

One Book For All Services

Printed in Round and Shaped Notes. A Storehouse of Good Gospel Music. Complete Orchestration is Being Prepared.

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## THE SONG BOOK "HERALD"

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FOR  
SAMPLE

### PUTS FRESH LIFE INTO CHURCH MUSIC

The Book suitable for all departments of church work, and at a price which will enable you to have an abundant supply. Let all the people sing. Recommended and used by Dr. Weston Bruner and the Home Board Evangelistic Force.

More than 1,800,000 circulation—there's a reason; such glorious messages with such charming music, meets the demand of the singing world. All denominations are using Coleman's books.

Printed in Round and Shaped Notes

No Other Book on Earth Has Such a Collection at Such a Price

### PRICES:

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## The World Evangel--The New Evangel

THESE books have been used around the World, and their sale continues with unabated interest. They are Standard Books; the songs contained in them are favorites everywhere. Not only do they contain the cream of the Standard Church Hymns, and the "Tried and True" popular favorites of the Gospel Songs, but they have many splendid songs which are new to those who have not used these books. They contain many expensive copyrights which are not found in other books. It is easy to fill up a book with songs that are not copyrighted, or with cheap copyrights, but the best copyrights are expensive. Take notice of the large number of copyright owners. This is the explanation of the unequalled popularity of Coleman's Books.

### New Evangel

Published in 1911

This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

Prices, Limp Cloth—\$16.50 per 100, parcel post 50c; \$2.25 per doz., postage 15c; single copy 25c, postpaid. Cloth Board—\$27.50 per 100, parcel post 60c; \$3.50 per doz., postage 20c; single copy 35c, postpaid.

### World Evangel

Published in 1913

This book was intended to supply the complete need of a church for music. The very high class of music contained in its 288 pages (400 numbers) justifies its claim to superiority. It courts critical comparison with any song book ever published.

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DON'T FAIL TO SPECIFY ROUND OR SHAPED NOTES

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Jackson, Mississippi



## WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from  
system before putting more  
food into stomach.

Says inside-bathing makes any-  
one look and feel clean,  
sweet and refreshed.

Wash yourself on the inside before  
breakfast like you do on the outside.  
This is vastly more important because  
the skin pores do not absorb impuri-  
ties into the blood, causing illness,  
while the bowel pores do.

For every ounce of food and drink  
taken into the stomach, nearly an  
ounce of waste material must be car-  
ried out of the body. If this waste  
material is not eliminated day by day  
it quickly ferments and generates poi-  
sons, gases and toxins which are ab-  
sorbed or sucked into the blood stream,  
through the lymph ducts which should  
suck only nourishment to sustain the  
body.

A splendid health measure is to  
drink, before breakfast each day, a  
glass of real hot water with a teaspoon-  
ful of limestone phosphate in it, which  
is a harmless way to wash these poi-  
sons, gases and toxins from the stom-  
ach, liver, kidneys and bowels; thus  
cleansing, sweetening and freshening  
the entire alimentary canal before put-  
ting more food into the stomach.

A quarter pound of limestone phos-  
phate costs but very little at the drug  
store but is sufficient to make anyone  
an enthusiast on inside-bathing. Men  
and women who are accustomed to  
wake up with a dull, aching head or  
have furred tongue, bad taste, nasty  
breath, sallow complexion, others who  
have bilious attacks, acid stomach or  
constipation are assured of pronoun-  
ced improvement in both health and  
appearance shortly.

### 10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach,  
Sluggish Liver and Bowels—They  
work while you sleep.

Furred Tongue, Bad Taste, Indiges-  
tion, Sallow Skin and Miserable Head-  
aches come from a torpid liver and  
clogged bowels, which cause your stom-  
ach to become filled with undigested  
food, which sours and ferments like  
garbage in a swill barrel. That's the  
first step to untold misery—indiges-  
tion, foul gases, bad breath, yellow  
skin, mental fears, everything that is  
horrible and nauseating. A Cascaret  
tonight will give your constipated  
bowels a thorough cleansing and  
straighten you out by morning. They  
work while you sleep—a 10-cent box  
from your druggist will keep you feel-  
ing good for months.

### THE NEW CALOMEL A PERFECT SUCCESS

Calotabs, the newly perfected calomel,  
is absolutely purified from all of  
the unpleasant, sickening and danger-  
ous qualities of the old-style calomel.  
The new Calotabs are rapidly taking  
the place of the old-style calomel tab-  
lets, as they are much more effective  
as a liver cleanser and system purifier,  
yet are entirely free from all objec-  
tionable qualities.

The new Calotabs are sold only in  
original, sealed packages; price, thirty-  
five cents. Your druggist recommends  
and guarantees them.—(Advt.)

### CONGRESS AND THE ARMY CHAPLAINS.

By Howard B. Grose.

Congress at the last session failed to  
make provision for army chaplains in  
numbers sufficient for the needs of the  
new army. The Senate in the closing  
hours passed a bill authorizing the ap-  
pointment of army chaplains on the nu-  
merical basis—one to every 1,200 men  
—instead of on the regimental basis,  
as now provided by law. The present  
law authorizes only one chaplain for a  
regiment. This law was passed when  
a regiment consisted of 1,200 men. Now  
that the regiments are composed of  
3,600 men, the inadequacy of the old  
regimental law is clear. The Federal  
Council of the Churches of Christ in  
America and the Roman Catholics  
worked in conjunction for the bill es-  
tablishing the rule of one chaplain to  
every 1,200 men. The bill did not  
specify that three chaplains should be  
assigned to a regiment, but left the  
assignment optional with the Secre-  
tary of War, so that groups not organ-  
ized into regiments might be provided  
for, and the chaplains placed where  
they were most needed. The church  
leaders who have been working on the  
chaplain and other wartime problems,  
are convinced that 1,200 men are as  
many as a chaplain can serve efficient-  
ly. The Federal Council, representing  
all the Protestant bodies in war work,  
and the Roman Catholic church, stand  
as a unit for the Chamberlain bill, as  
the measure passed by the Senate but  
not by the House is known. They have  
spoken for 40,000,000 members, besides  
millions more of adherents, and they  
propose to continue the vigorous ad-  
vocacy of this measure before the  
House in December. The creation of  
a mighty public sentiment before Con-  
gress meets is the first step, and in  
this the religious press can play an  
important part.

Just before Congress adjourned a  
large group of representative leaders  
of various denominations, both Cath-  
olic and Protestant, visited the Presi-  
dent and Secretary of War, presenting  
petitions from all denominations, ask-  
ing the administration to do all in its  
power to hasten the desired legislation.  
President Wilson received the delega-  
tion most cordially, expressed his en-  
tire sympathy with the aims of the pe-  
tition, and promised to give it his care-  
ful attention. Secretary Baker said  
he would do whatever he could prop-  
erly to secure some action immedi-  
ately. The Senate acted; the House com-  
mittee could not be gotten together at  
that late date.

So the matter stands, and legislation  
must wait till December. Meanwhile  
the denominational bodies must do  
what they can to meet special needs  
in training camps and cantonments  
where thousands of men are left with-  
out chaplains, by providing voluntary  
workers where this is practicable, and  
by aiding in every way possible in the  
religious work in the cantonments and  
in the outside zone. Our Christian peo-  
ple should also make their opinion  
known. The new law is necessary if  
the religious needs of the army are to  
be met. One chaplain to 1,200 cannot  
do thoroughly the arduous work given  
him. While the number of chaplains  
would be largely increased, the expen-  
diture would be real economy owing to  
the increase of personal self-control,

the reduction of disease and disability,  
and the strengthened morale. An in-  
sufficient ministry in the army is as  
costly as an inefficient commissary.  
The Chamberlain bill, based upon the  
petitions of millions of our people, is  
intended to assist in the conservation  
of the spiritual forces of the country.  
As the churches are selecting their  
finest young men for the chaplaincies,  
men fully equipped by training and ex-  
perience, the chaplains should be giv-  
ing an opportunity to do their difficult  
work under the most favorable condi-  
tions. Certainly our Christian people  
should impress upon Congress the ne-  
cessity for prompt action when it re-  
assembles in December.

SHUQUALAK.

We have just closed a meeting of  
days here. We had to our help as  
preacher, Dr. W. E. Farr, and Singer  
Robert Cooper, and you know that we  
had a splendid team in these two no-  
ble fellows. Brother Farr seemed to  
be at his very best and did fine preach-  
ing, plain, clear and to the point. He  
is a great gospel preacher. Brother  
Cooper captured our people as a sing-  
er, and as a noble Christian fellow.  
Visible results of the meeting were  
22 for baptism and five by letter; and  
church much revived.

We are now doing our best to round  
up our State mission collection, and  
are praying that every pastor in the  
State will go over his church's appor-  
tionment.

Wishing you and your good paper  
every success and hoping that we go  
to Brookhaven with a good overplus  
in our treasury, I am,

Yours in the work,

J. H. NEWTON.

FROM McCOMB.

We note with pleasure that the

Jackson Daily News, in its comments,  
shows an apparent decrease in crime  
in the city of Jackson for the past 12  
months. A decrease of 480 arrests, or  
more than 25 per cent less, which  
shows to us prohibitionists that pro-  
hibition DOES prohibit.

The First Baptist church Sunday  
School donated last Sunday quite lib-  
erally for the Baptist Hospital in  
Jackson. Fraternally,  
J. H. A.

## LISTEN TO THIS! SAYS CORNS LIFT RIGHT OUT NOW

You reckless men and women who  
are pestered with corns and who have  
at least once a week invited an awful  
death from lockjaw or blood poison  
are now told by a Cincinnati authority  
to use a drug called freezone, which  
the moment a few drops are applied  
to any corn, the soreness is relieved  
and soon the entire corn, root and all,  
lifts out with the fingers.

It is a sticky ether compound which  
dries the moment it is applied and  
simply shrivels the corn without in-  
flaming or even irritating the sur-  
rounding tissue or skin. It is claimed  
that a quarter of an ounce of freezone  
will cost very little at any of the drug  
stores, but is sufficient to rid one's feet  
of every hard or soft corn or callus.

You are further warned that cutting  
at a corn is a suicidal habit.

ADVERTISING is too valuable to  
you as a buyer to get only a  
glance from the corner of your  
eye. Still, if that glance leads you to  
make inquiry, and inquiry leads to  
purchase — but good advertising is  
news of where and how you can buy  
what you need. Isn't that impor-  
tant?

## NEW BOOKS

### THE INTERMEDIATE DEPARTMENT OF THE SUNDAY SCHOOL

By L. P. LEAVELL,

Field Secretary of the Baptist Sunday School Board.  
There are but few books published on the Intermediate Department.  
This is the department which is the most difficult to hold. Prof.  
Leavell has written a book which will appeal to everyone interested in  
this department.

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- I. Intermediate years—a bird's-eye view;
- II. A glimpse both ways;
- III. Some mental and spiritual traits of the Intermediate pupil;
- IV. The teacher;
- V. Lesson material and methods of teaching;
- VI. The organized class for Intermediates;
- VII. Departmental organization—a brief survey of the six depart-  
ments of the main school;
- VIII. The general officers—how they may help the Intermediate de-  
partment;
- IX. The departmental officers;
- X. Intermediate standards, programs and promotions;
- XI. The spiritual development of the Intermediate pupils;
- XII. The Intermediate pupil and the public school.

Paper, 35c; cloth, 50c.

### MANUAL OF W. M. U. METHODS

Reference Book for Missionary Organizations.

Everyone who is interested in W. M. U. work and who wants to  
get interested will appreciate this book. It is brim full of live infor-  
mation on W. M. U. work. Practically all the information needed for  
organization and carrying on a Woman's Missionary Union can be  
found in this Manual.

Price, cloth only, 60c.

### Baptist Sunday School Board

161 Eighth Ave., North

Nashville, Tenn.



## ADAM'S FIRST DEATH.

What was it? Was it a physical collapse, a moral defunction or a spiritual demise? "Death" in its primary meaning and general implication, carries the fixed idea of separation. Physical death separates soul and body. Moral death separates from righteousness and spiritual death, separates from all spiritual power and influence. Adam died the very day he disobeyed God's law; yea, the moment he conceived the desire and purpose to disloyalty, death came upon him. But the sacred writer limits the time to "the day." That the death referred to was not physical death is clear, because Adam lived hundreds of years and begat sons and daughters. It could not have been spiritual death because Adam was not a spiritual being. See Jno. 3:6; I Cor. 15:45-49. Had Adam died a spiritual death, redemption would have required a spirit sacrifice. But the spirit of Christ did not die on the cross, but went and preached to the spirits in prison during the body's incumbency of the tomb. Christ was the first spiritual being to make earth His abode. But since his time, many thousands of spirit-born have lived their life in this world and passed on to their great reward. It is a mistake to believe that the pardon of sin, on the condition of repentance and faith make a person spiritual. It requires a baptism of the Holy Ghost to supply the inward presence of God and Christ. A pardoned soul that has never attained to the in-filling of the Holy Spirit is like the house that was empty, swept and garnished, or the five virgins that took no oil in their lamps. There is no sentinel within, or power of resistance to combat the enemy. Human strength falls far short in capacity to combat with Satan. "We are kept by the power of God through faith." Adam lost his moral status with God in the Edenic fall and entailed upon his posterity degeneracy and corruption, hence the world was kept under moral statutes and a covenant of works until the advent of the Savior and the outpouring of the Holy Ghost. The Jews worked to live and lived to work. Notwithstanding they were led by a pillow of cloud by day and a pillow of fire by night from Egypt to Canaan and both the tabernacle and the temple were filled with the cloud and fire at their dedication, yet the Holy Ghost never entered the hearts of men and women until Pentecost. For physical death there may be a remedy in the resurrection; for moral death, redemption lies in repentance and faith, but for spiritual death there is neither a remedy or hope, neither in this world or that to come. See Heb. 6:4-6; 10:26-31; II Pet. 2:20-22; I Jno. 5:16. Those who do not love, serve and obey

God have no claim on His promises or mercies. There is not a single promise to the sinner only on the condition of repentance. Every promise within the lids of the Bible lies within the grasp of the true child of God. Oh, how it makes the heart thrill with joy to know that so soon, all the sweet and precious promises will be swallowed up in the great ocean of reality; when sin, sickness and sorrow shall be banished from this earth and Christ shall reign without a rival. Amen.

J. M. HUTSON.

Barto, Miss.

## RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, it is not sticky or greasy, and does not rub off.

## REPORT OF MEETING.

(By Wm. H. Evans.)

My first meeting began the fourth Sunday in July at Gallilee with Rev. C. C. Pugh to do the preaching. Brother Pugh was at his best and did as he always does, some of the best preaching I ever listened to. The church was greatly helped and four received for baptism.

The fifth Sunday we came to Strong Hope to begin our meeting there with Rev. W. H. Morgan to do the preaching. Brother Morgan did some tall preaching. He is a jolly old fellow and a fine preacher. We had a real good meeting there. Sixteen for baptism.

The first Sunday in August the writer was with Rev. J. J. Terry at New Zion, Lawrence County. We had a real good meeting there, the people seemed to be hard to satisfy, however. They invited the writer back again next year. Brother Terry is doing a good work with his people in Lawrence county. He serves four country churches.

The third Sunday in August found us back at home. We began our meeting in Wesson the third Sunday with Dr. J. T. Christian to do the preaching and Prof. Julius Rushing to do the singing. And to say that the preaching and singing were both well done is putting it in a mild form. Dr. Christian is a prince among men. The meeting touched our town from center to circumference. At the close I baptized 28 members and received six by letter and statement. Besides this, our church was greatly built up. Truly our meeting was a great meeting. Praise the Lord for it.

## ANNOUNCEMENT.

Evangelist A. V. Reese and Singer Walter B. Scholfield have formed a partnership and will be henceforth so associated in evangelistic work.

Reese and Scholfield are well known throughout the South, and their union will make a strong team.

Rev. Reese is a Baptist evangelist of 15 years' experience. He never holds interdenominational meetings, but does work after the New Testament pattern.

Scholfield is one of the well known Scholfield brothers, and for several years has been associated with the Home Board force in regular and city-wide campaigns.

## MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 12, 1917.

J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

Baptist union revivals are to be a specialty where two or more churches will co-operate in community, town or city-wide campaign. They are ready to make engagements anywhere. Address all communications to Evangelist A. V. Reese, Hendersonville, N. C.

## To Drive Out Malaria

And Build Up The System Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

A meeting has been in progress in Pine Bluff, Ark., for six weeks. Pastor W. J. E. Cox, of the First church, says: "The meeting was wonderful in its effects upon men and women. Comparatively few children have been among the converts." Fifty-eight have been received for baptism.

## Tobacco Habit Banished

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

## SUNDAY SCHOOL LESSON.

(Continued from page 11) his thirty-two kings were perfectly confident of victory. They had hemmed their prey and shut up every avenue of escape. What did it matter if they sat in their pavilions and drank long at wine? The prey was easy any way. His men drunk could take a city like that. "Heap big wind, much dust, no rain," is characteristic of intoxication. The king was sobered up when he saw his army slain with a great slaughter.

Drunkenness might be treated more tolerantly if this were the only defeat which could be charged to its account. But, drunkenness, thou enemy and destroyer of mankind, your defeats are legion. Let the athletic director speak a word: "The man who tarries long at the intoxicating drink or any other form of dissipation can not play a winning game."

Let the business man speak a word: "That employe, without exception, who is a habitual drinker, cigarette smoker, gambler, or loose in morals, betrays the trust committed to him." Defeats here are legion.

Let the railroad authorities speak a word: "The habitual drinker has been tried in our positions of responsibility and found utterly unreliable." He is not wanted at any price in this work. This is not for religious reasons, either, but on account of inefficiency and incompetency. The defeats here are innumerable.

Hear the appeal from thousands of blighted homes: "Wives are widowed; children are debauched and disgraced; the sanctity of homes invaded and de-



## Foley's Honey and Tar

HELPS COUGHS QUICKLY

FOLEY'S HONEY AND TAR takes right hold of an obstinate cough and gives quick relief.

It puts a healing coating on the inflamed membranes that line the throat and air passages. It stops the tickling, loosens and raises phlegm easily. It is just splendid for bronchial and la grippe coughs, and tight, wheezy breathing.

Mrs. W. S. Bailey, Lancaster, Ky., coughed almost continuously day and night, until she took Foley's Honey and Tar. After taking half a bottle, her cough began to slow up, and seven bottles entirely cured her cough.

## SPLENDID TONIC FOR THE STOMACH AND LIVER.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Fleet-Mansfield Drug Co., Memphis, Tenn.

## Stomach Out of Fix?

'Phone your grocer or druggist for a dozen bottles of this delicious digestant,—a glass with meals gives a delightful relief, or no charge for the first dozen used.

## Shivar Ale

PURE DIGESTIVE AROMATICS WITH SHIVAR MINERAL WATER AND GINGER

Nothing like it for renovating old worn out stomachs, converting food into rich blood and sound flesh.

Bottled and guaranteed by the celebrated Shivar Mineral Spring, Shelton, S. C. If your regular dealer cannot supply you ask him to order it for you, or write to the Spring and we will see that you are supplied.

stroyed; hearts are crushed; lives are blighted; poverty reigns. Will the strong arm of the federal government not strike the blow which shall break the shackles from the millions of slaves on account of strong drink?"

## You Can Do as Well as This Man



This is H. A. Neumann the Lange man for Dodge Co., Wis. His sales for one month were \$931.50, average per week \$192.68. He is 27 years old; started two years ago, both he and his goods strangers in the territory, and has built up this splendid business of his own, selling Lange's Extracts, Spices, Teas, Coffees, Household Specialties and Veterinary Remedies direct from wagon to home. You can do as well. Let us give you actual figures of their sales. We will instruct you on every point, teach you how to sell and give you exclusive territory near your home. Our contract beats all others. If you're not making \$200 a month, write us at once about our plan.

Lange Co., Dept. Q.

DePere, Wis.



## NEWS IN THE CIRCLE

MARTIN BALL

Pastor A. F. Crittendon has resigned at Rector, Ark., after twenty months' work. His reasons for resigning are not stated.

The church at Trezevant, Tenn., has called Rev. L. R. Riley, of Jackson, to the pastorate. He accepts the pastorate and will move on the field at once.

Rev. E. L. Andrews has resigned the care of the church at Covington, Ky., to accept the call to the Immanuel church, Henderson, same state. He is now on the field.

Dr. R. M. Inlow, of Bellevue church, Memphis, is aiding in a great meeting with the Temple church, same city. Many are accepting Christ as Savior. The prospects are very flattering.

Rev. R. A. Eddleman, who left his delightful pastorate at Shelby to pursue his studies in the Louisville Seminary, writes that he is pleasantly located at 208 East Jacob street, Louisville, Ky. He accomplished great things at Shelby and Duncan.

Baylor Female College, Texas, Dr. J. C. Hardy, president, has now 600 students present. This shows what a well balanced Mississippian can do when he gives his best to building up an institution.

It is announced that Dr. Theo. Whitfield has resigned the First church, McComb. He has given seven years' successful labor to this good church and his labors have been blessed in every way.

There are 59 young preachers at Union University, Jackson, Tenn., this session. The University was never in better condition, nor doing finer work than now under the splendid leadership of that prince among men, Dr. Savage.

It is marvelous what the First Baptist church, Dallas, Texas, under the leadership of Dr. Truett, is accomplishing. The church now has 2,732 members. Last year they gave \$118,610.24 for all purposes.

The Baptists of Kentucky are striving for a \$1,000,000 hospital. Louisville is asked to give \$35,000 of this amount. Dr. M. P. Hunt is managing the campaign in Louisville, and seems much encouraged.

Dr. H. L. Winburn, of Louisville, Ky., has been appointed as camp pastor at the great cantonment, located near that city. He was appointed by a joint committee of the Home Mission Boards of the Southern and Northern Baptist Conventions.

Home Board Evangelist T. O. Reese has recently closed a good meeting with Pastor Carrol Smith, at Weatherford, Texas. There were 35 additions to the church, most of them by baptism. P. S. Rowland led the singing.

The Twenty-second and Walnut street church has a custom of making

an annual free offering once a year. This is used for missions and other purposes. It is in addition to the regular offerings. This year it amounted to \$700. That is a good idea.

There is before us the well arranged program of the winter theological schools. These were recommended by the last State Convention. Rev. T. J. Moore was placed in charge as superintendent, and so far he has done his work well. Every pastor should endeavor to attend these schools. Time and place will appear in The Record.

The Sunday School of the Clarksdale church has kept well together since the loss by fire of our meeting house last April. Indeed, it is larger now than at any period during the present pastorate. We are now worshipping in the City Hall—in crowded but pleasant quarters. Contract for our new building will be let about November 1.

### SEMINARY WORK BY CORRESPONDENCE.

The various seminaries have now opened and in some cases with a larger enrollment than could be expected at this time; yet a large number who are anxious to carry forward their work of preparation were unable to enter any of these schools. The Southwestern Seminary desires to serve these men and is therefore offering regular theological courses by correspondence, in which regular and systematic study of subjects may be pursued. This does not mean that we offer mere reading courses, but a thorough study of the subjects in hand as nearly equal to the work done in the Seminary as possible. Nor do we mean to offer a method that will make going to the Seminary unnecessary. There are many things about Seminary life that one cannot afford to give up, merely because it is more convenient and cheaper to study at home. Only actual necessity should rob the preacher of a resident seminary course. But there are many who are unable at this time to do what they would like in this matter. We think that our correspondence work should serve those preachers who are having to delay their entrance into the Seminary, since by the correspondence method they may begin in a regular way the course which they plan to finish later. This study will mean the acquiring or retaining of the habit of regular, systematic work, while at the same time the subjects will yield their fruit in the work of the pastorate and, by commanding credit, shorten the time required for a theological degree. We think, too, that the men who have had to drop their seminary course before finishing it may profit by the advanced courses that are offered in church history, systematic theology, Biblical theology, Greek, Hebrew, etc. Furthermore, Sunday School superintendents and other Christian workers who are ambitious for the best equipment will find here courses that will be invaluable to them. We are anxious to extend the privileges of the Southwestern Seminary, at a very small cost, to all who need its work and will be

glad to furnish, on application, full information as to the description of the courses, matriculation, etc.

J. B. WEATHERSPOON,  
Sec'y Seminary Extension Division.

### DEATHS.

A. J. DAVIS.

Brother A. J. Davis, of Grenada, Miss., was born February 3, 1864, and was converted and united with the old Cumberland Baptist church, Webster county, later joining the Maben church, where he was made a deacon, moving from there here and united with the church here and was a faithful member of this church when he went home to God.

He was married to Miss Minas E. Oliver, of Duck Hill, Miss., April 26, 1891, and to them were born three children, two of whom are living, one son and one daughter. Brother Davis was a zealous Christian. His love for his Master and his Master's service was indeed very expressive, showing itself in work and in deed.

He was interested in every good work and was always ready to do his part in his humble way. He was a Christian gentleman, quiet in disposition, dignified in manner and noble in character. He was loyal to his pastor and careful concerning his needs. Worshipping at God's house was a very delight to his soul, and he never missed a service unless sick or out of town.

He was a faithful husband and a devoted father, a perfect prince in his home. His going is a decided loss to his home, his church, his pastor and his community.

He bore the suffering of his last days with great patience and Christian fortitude, and died a victorious death, because he had lived a victorious life. It is hard to really estimate his real worth to his home, his church and community. But it is good to know that some day in the

will meet him in the presence of our Father. He is there enjoying the presence of Him whom he loved here.

J. B. QUIN.

### HEBRON, YAZOO CO.

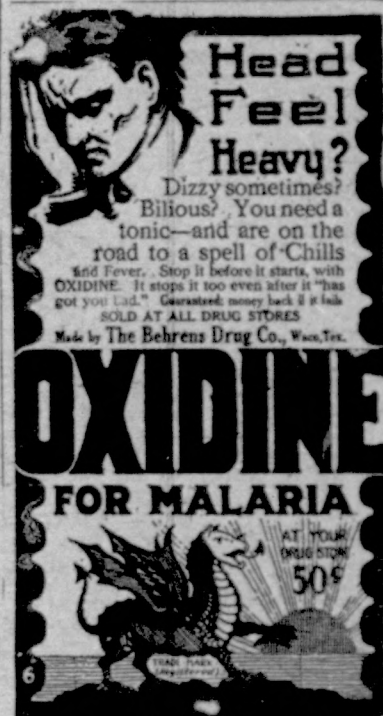
We had the Rev. P. S. Rogers, of Ackerman, helping our beloved pastor, Rev. John Fred Henderson.

The meeting began on Sunday the 26th of September and went on until the Saturday following, two meetings a day. We have had one of the greatest meetings in the history of the church at Hebron. There were three received by letter and thirteen were baptized. The church is meeting all her obligations in connection with our different missions. The Sunday school has put on new life and we are going to have Sunday school day in connection with our soldier boy's offering of \$30 will be sent to Dr. Lawrence and offering from our Sunday school will go to the soldiers. I have organized a ladies Missionary Union and have it working. Things are going on very well with our people at Hebron. We may say honestly that we have a very able pastor with us at present.

Trusting that you will have a place in your valuable paper for this report. We gave the preacher that helped our pastor \$40.50. This has been a great spiritual uplift for our church at Hebron.

HON. EXALL COODY.

**YOU CAN AFFORD** A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL. No. 1 or 2. Round or Shape notes. \$3 per hundred; samples, 5c each. 63 songs, words and music. No. 1 and 2 combined \$6 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.



**Head Feel Heavy?**  
Dizzy sometimes? Bilious? You need a tonic—and are on the road to a spell of Chills and Fever. Stop it before it starts, with OXIDINE. It stops it too even after it "has got you laid." Guaranteed money back if it fails.  
SOLD AT ALL DRUG STORES  
Made by The Behrens Drug Co., Wash. D. C.

**OXIDINE**  
FOR MALARIA  
AT YOUR DRUGGIST 50¢



**PARKER'S HAIR BALSAM**  
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair.  
50c and \$1.00 at Druggists.

**HINDER CORNS** Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 10c. by mail or Druggists. Hissoc Chemical Works, Patchogue, N. Y.

**The Threshing Problem Solved**  
Threshes cowpeas and soybeans from the mown vines, wheat, oats, rye and barley. A perfect combination machine. Nothing like it. "The Machine I have been looking for for 26 years." W. F. Massey. "It will meet every demand." H. A. Morgan, Director Tenn. Exp. Station. Booklet 27 free. Roger Pea & Bean Thresher Co., Box 388, Morristown, Tenn.

**A Godsend to Rheumatics.**  
Here it is. Those awful pains of rheumatism so common during the cold rainy weather are commonly forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralize the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you or your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

**SOUR, ACID STOMACHS. GASES OR INDIGESTION**  
Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.  
Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

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## For Sale

In Clinton, Miss., two dwelling houses—one with 5 rooms, water-works and wired for electric lights; the other with 7 rooms with all modern improvements; an excellent barn with 14 departments, and about 4 acres of land. Clinton is the home of three schools, with the very best educational advantages. Anyone interested can get a real bargain. Apply to J. R. Smith, Clinton, Miss., or Philip Didlake, Star, Miss.

## Less Meat If Back and Kidneys Hurt

Take a glass of Salts to flush Kidneys  
If Bladder bothers you—  
Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish, clog up and cause all sorts of distress, particularly back-ache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

## Sage and Sulphur Darkens Gray Hair

Brush this through faded, streaked locks and they become dark, glossy, youthful.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound" you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, glossy and attractive.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire dark hair and a youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

## FOOD CONSERVATION AND THE CHURCHES.

By request of President Wilson, who fears that it would be disastrous to the Liberty Bond campaign, to have the Food Conservation campaign come in conjunction with it, thus distracting public attention by having two great matters pressed upon it at the same time, the date of the Food Conservation Pledge has been postponed one week, or from October 28th to November 4th. The Weekly Report Card Campaign is, therefore, changed to begin November 4th, continuing until December 30th.

The response which the Food Administrator has thus far received from the American people has been most encouraging. The secular press, the trade press and the religious press, have all been enlisted in the spread of information. The nation wide campaign for signers to the Pledge Card has been planned on a broad scale and under the direction of the State Food Administrators the householders will be thoroughly canvassed during the week October 28th to November 4th. Store windows have appealing Conservation cards. All sorts of local organizations are helping to press home upon the people the truth that food conservation is not a fitful fad but a fateful fact, with vital issues dependent upon its practice.

But the one thing now to be emphasized is the program that the Food Administration has asked the churches to carry out. This begins when the Pledge Card Campaign leaves off on Sunday, Nov. 4th. It is the follow-up that will make the pledge signing mean something definite and practical. What is this program? The placing of a sample Weekly Report Card in every family in church and congregation; securing the filling out and return of such a card to the local committee or pastor of the church on each Sunday or by Monday afternoon; the summarizing of the family cards on a return card to be mailed to United States Food Administration at Washington Tuesday, the continuance of this work for eight weeks, or up to December 30th.

This is simple and practical, and can easily be done if all our pastors and people realize that it is essential, a plain patriotic duty. It entails some work but no sacrifice. If not done, it will leave the Christian churches almost alone among the organizations of the country as unwilling to respond to a call to service of great importance to the country in a day of crisis.

The church has been chosen for this service by the Food Administration as the one permanent and far-reaching organization that can put such a home program through. We surely will not fail to meet the trust imposed upon us.

How to work out the simple details each church will decide. The Weekly Report Card only asks for three answers: How many wheatless meals, how many meatless, how many wasteless? That is all. The standard suggested is seven wheatless, fourteen meatless, twenty-one wasteless. A very little work for each household, but a total that will tell the Food Administrator what the

people are actually doing, and guide him in plans for the future.

We commend this matter to all our readers. It is not a movement dissociated from religion. It affects our life as a people. It has in it the improvement of moral and social conditions. It looks forward to reconstruction days after the war when grave economic problems will force themselves upon us. There is every reason why as Christian citizens we should take food conservation to heart and do our part in making it a national reality. Let the pulpit speak to the people on October 28th, telling of the plans; then on November 4th, let all our families begin to report for themselves. As Mr. Hoover says, "This is one thing in which all the people can enlist." This is truly a test of democracy to prove whether it can defend itself by voluntary and sacrificial service. And this is a fair challenge to the Christian church to aid in a great cause which involves the welfare of our country, our Allies and the world.

H. B. GROSE,  
Religious Press Representative.

## TO THE PASTORS OF COLUMBUS ASSOCIATION.

We have only 15 days until our books close and our record for State missions will be made. Let's do our dead level best to make the largest contribution to State missions that the old Columbus Association has ever made in the history of its life. We

can and we will.

I wish to thank the pastors who have been kind enough to write me saying that they were going to reach their apportionment and especially those who said they would go over the apportionment.

I am sure that every pastor sees the need at this time and will do his very best, with 26-cent cotton and cotton seed at \$60 a ton, our country churches will give more to missions this year than they have ever given and the town churches are better able to give for business is good in every department. May our Heavenly Father lead us to give liberally and heroically at this time.

Have a special prayer service for State missions in your church, prayer meeting and Sunday Schools the next two Sundays; ask all who have given to bring a freewill offering, if only a small amount. If every Baptist in the association who has given would give even a small amount it would count up when it is put together. Just think of 2,000 giving on an average of 50 cents as a supplemental offering; it would mean \$1,000. Shall we do it? Let's all say, Yes!

J. H. NEWTON.

Many friends follow with interest the work of Rev. J. R. Nutt in his adopted home at Belton, Texas. Church has recently employed a leader to take charge of the music. The church treasurer reports September as the best month yet; total receipts, \$694.66. The budget plan is used.

## Mississippi Woman's College

Our classes in Old and New Testament, Sunday School Normal Work, and B. Y. P. U. Work are taught by Dr. J. T. Christian and Prof. Edgar Holcomb.

Dr. Christian is one of the greatest Bible students in our denomination.

Prof. Holcomb is conceded to be among the very first in Sunday School and B. Y. P. U. Work.

The BEST is not too good for our girls.

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Malaria, Chills & Fever.  
Also a Fine General  
Strengthening Tonic.

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Largest and strongest regular life insurance company in the South.

Insurance in force, over.....	\$54,000,000.00
Assets, over .....	\$ 8,000,000.00
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Loans its money on real estate mortgages right in the sections from which the premiums are paid

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